



Treasures of signals

كنوز الأشارات



FROM THE INSPIRATIONS OF SHEIKH \ GABER BAGHDADI

Translated by Mr : Mohamed Farrag



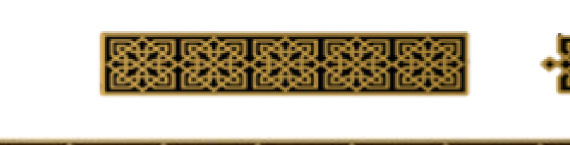




الرسالة الأولى

التصوف هو :
{التخلي عن كل نقص ، والتحلي بكل كمال }٠

وشرح ذلك شيخي فقال:ـ ((بين تصوف وتبتل))٠
فلقد أردت أن أصف التصوف بكلمة موجزة ، فهداني ربي وشرح صدري إلى أن أتأمل قول الله عزوجل(واذكر اسم ربك وتبتل إليه تبتيلاً)٠٠فالحق هنا يأمر نبيه المزمل بالشمائل القدسية واللطائف الصمدانية والمعارف اللدنية والحقائق الفرقانية أن يتبتل إليه تبتيلا مؤكداً ، فماهو التبتل ؟ (هو التخلي عن كل نقص) ،(والتحلي بكل كمال)))٠
فالتبتل هو التصوف إن كان معناه "مفارقة السوى ومجاهدة الهوى ومجانبة الدعوى"
(فالتبتل..) هوإخلاص في المراد ، ودوام للوداد ،وزهد في العباد ، واستعداد للمعاد ، فمن تحقق به نزل منازل الإشهاد وجلس في حضرة الإسعاد٠
وقالوا بأن ((التبتل هو الإنقطاع عن الخلق)))٠
لكنني أقول أنه إنقطاع القلب للرب في كل خلوة وجلوة
فالكمال يقتضي أن تكون((غائبا عن الخلق في الحق ونائبا عن الحق في الخلق) ،فقد تكون في خلوة والقلب تطارده جنود الوساوس ، وتكون في وهم الإنقطاع وأنت مع الخلق في اجتماع لأن القلب معلق بالناس والدنيا وطلب الكرامة ، فليس كل صاحب خلوة في خلوة ،إلا إذا جمع الله القلب في حضور مع الرب ،لذلك قلت في الياقوتة : ـــ






(ليس هناك كرامة أعظم من أن يطويك وبحضرته يؤويك ،وأن يجمعك وفي وادي قدسه يودعك ،وأن يدريك وعن الخلق يواريك)٠

والتبتل له ألوان عدة : ــ

تبتل عن ظواهر الشهوات٠٠وتبتل من مواطن الغفلات٠وتبتل من رؤيةالحسنات٠٠وتبتل من طلب الكرامات٠ ثم تبتل من شهود التبتل ، وشهود نقصك حيال كماله في كل الحالات٠وأوردنا في ياقوتة الوصايا أن(المحجوب وإن خلا في خلوة فظلمة الأغيار لاتفارقه ،والمحبوب وإن كان بين الخلق فروحه في محيط الشهود غارقه)٠فلذلك قال واذكر اسم ربك ولم يقل ذكراً ، ولكن لما قال تبتل لزم ان يكون تبتلا مؤكدا حقيقياً ،والسر في ذلك أنه أمره ان يذكر الإسم الذي فتح به من حضرة الربوبية بالإنعام على مظاهر عبوديته في كل مقام ، مما دعاه أن يقيم في مقام شكر امتنان أفلا أكون عبدا شكورا ،لذلك دعاه أن يذكر مواهب الربوبية ولطائف الرحمانية والعطايا اللدنية حيث أمره أن يسبح في بحار الذكر والشكر لما هو غريقه من محيط الإنعام الإلهي ، ولكن ذكر عبد تطهر مراده لمريده وتطهر عن شهود نفسه في حضور مشهوده ،وتخلى عن كل نقص وتحلى بكمالات مشهوده٠وذلك لدوام البقاء في قدس نور(قد أفلح من تزكى وذكراسم ربه فصلى)٠لأن التصوف هو تحقيق الخلة والتجرد من كل علة ،والله أعلم٠



The first signal

Sufism is to…

Abandon every shortage. Be decorated by every perfect.

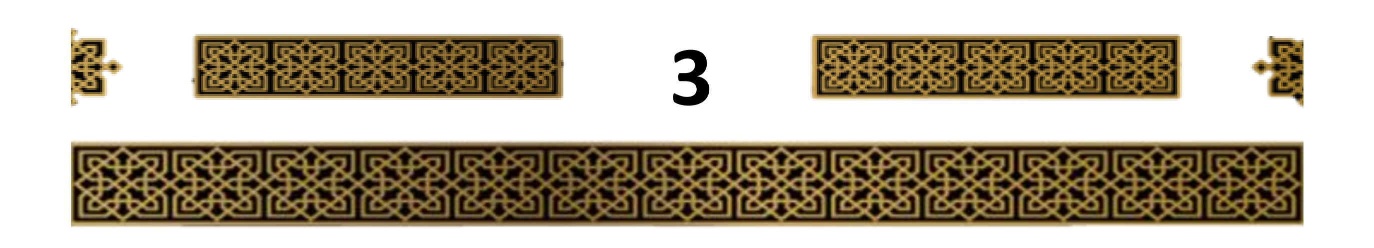
The sheikh explained this by saying …

((Between Sufism and devotion))

I wanted to describe Sufism by one brief word, so Allah guided me and explained my chest to ponder the words of Allah the almighty "So remember the name of your Lord, and devote yourself to Him wholeheartedly".

Allah the almighty here orders his prophet (the enwrapped), by the holy perfection, the steadfast gentles, and by the knowledge and divine facts, to "devote yourself to Him".

What is devotion then? It is to abandon every shortage, and to be decorated by every perfect. Devotion is Sufism if it means the abandon of





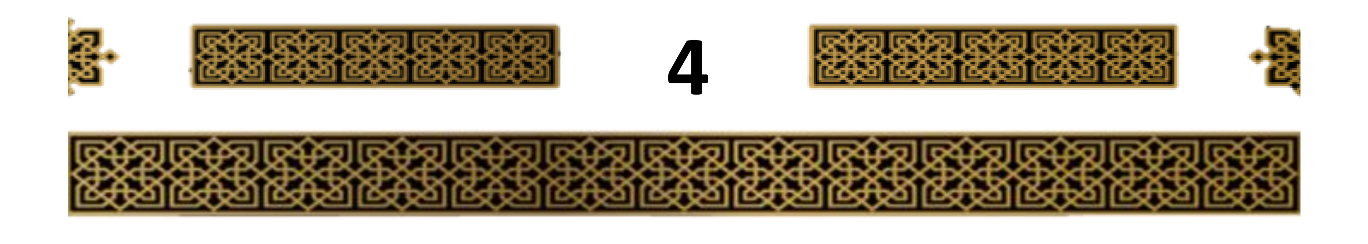
anything but Allah, fighting your desires, and avoiding claiming.

Devotion is…

To be sincere in your wishes, to be always in love, to become ascetic, concerning all people on earth, being prepared for the meeting of your Lord on the judgement day. This, who can be like this, would be put in the highest ranks of testimony, and among the happiest ever.

It is said that devotion is to be cut off people, yet I say, it is the heart being cut, to the Lord in every isolation of worship, or even without, at any case.

Perfection requires you to be absent from people, and present in Righteous (Allah), and to be a representative of Allah, to all his servants. You may be in a seclusion of worship, yet your heart is being chased by soldiers of Satan, so you become separated and you are gathered with people.by this, you are delusional, as you are still with creations (people) not totally with the Creator (Allah). Because the heart may be attached to them, life, or even asking for a certain distinction (glory)





Not every isolation for worship is considered in isolation, unless your Lord captures your heart to be only present with Him, and nothing else.

That's why I said in my book (The Sapphire): (There is no better distinction from Allah, than to be folded (hidden) by Him

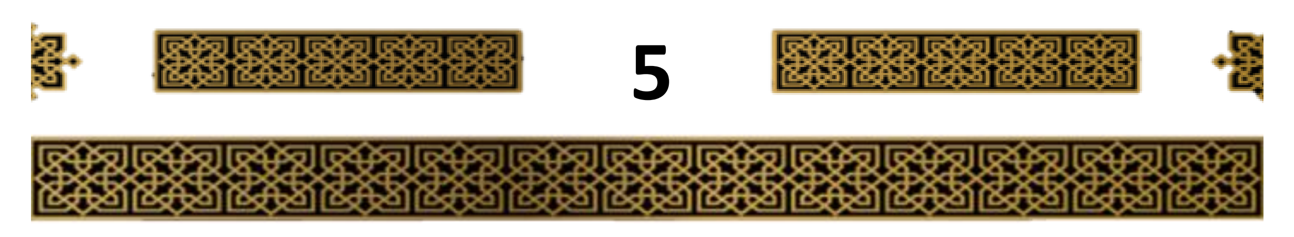
. , to be sheltered by him, to collect you, and in His holy valley, you would be placed, all that, to let you learn, and to hide you from all other creations).

Devotion has several shapes…

To be clean from the apparent desires (lusts). It is the highness above the places of negligence. Not to highly appreciate your good deeds. Not to ask for the distinctions from Allah. Then, comes the devotion in which you purify yourself from witnessing your devotion, watching your lack comparing to His perfection in every status.

We have mentioned in the book (Sapphire of wills), that…

(The one who is blocked (withheld) form Allah, the darkness of others never leaves him, even if he is in an isolation. Yet, the beloved, even if among people, his soul

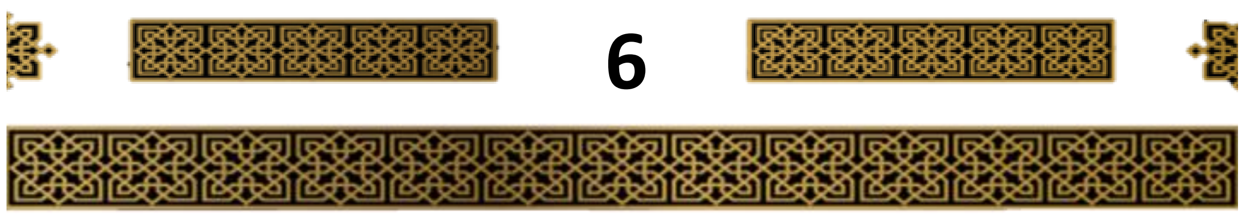




is drawn in the ocean of being a witness of Allah).
That's why He said in the Quran "So, remember the name of your Lord", remember (to do the action), and did not say remembrance (the noun). Yet when Allah said "devote to Him", the devotion has to be real assured one, and the secret in this, is that Allah ordered him to mention the name (Allah) which is given to him from the divine presence on his slavery degree by his grace, and that in every status he is in. This made him stay at the degree of being thankful to Allah "Don't I be a thankful servant?".
That's why Allah asked him to remember the Lord's giving, mercies, where He ordered him to swim in the sea of his Lord's remembrance and thanking, for all the graces and gifts that were given to him.

Yet, Allah mentioned a servant who was purified for his Lord, and being upgraded from witnessing himself, to witness his Lord, abandon every lack, and complete his perfection, by Allah. All of that to stay in the holy light of Allah. "Successful is he who purifies himself and mentioned the name of his Lord, and prays".

As Sufism is in achieving the companionship, and being detached from any reason or disease.





الرسالة الثانية

التصوفُ هو:
{ قِيامٌ بوصفِ العبوديةِ ، وتقويمٌ لرعوناتِ البشريةِ ، و إقامةٌ في شرفِ المعيةِ دون تقييم }٠

*يعرف الشيخ التصوف بأنه القيام بوظائف العبودية ، وهذا حق إذ أن ذلك هو المقصود من خلق الإنسان ، وبذلك أشار القرآن فقال الله عز وجل (وما خلقت الجن والإنس إلا ليعبدون) وفيها قال الشيخ الشعراوي رحمه الله : الله قصر خلق الجن والإنس على العبادة ،فهي العلة الوحيدة لهذا الخلق ، ما خلقهم لشئ آخر سوى عبادته سبحانه ، وهذه العبادة لا يأتي بها كل الخلق ، بل يأتي كل منهم على قدر روحه وعلى قدر نظره للإله الحق الذي يعبده٠
وأكد ذلك ربنا في الحديث القدسي فقال (يا بن آدم خلقتك لعبادتي فلا تلعب)٠
كما هي الوسيلة لتحقيق اليقين والتحقق به لقوله تعالى(واعبد ربك حتى يأتيك اليقين) ٠
كما عرف التصوف بذلك الإمام أبوحامد الغزالي فقال: التصوف هو طرح النفس في العبودية وتعلق القلب بالربوبية٠٠٠ كما ذهب لذلك سيدي أبوالحسن الشاذلي فقال : التصوف هو تدريب النفس على العبودية وردها لأحكام الربوبية٠
* وقد أمرنا الله بعبادته فقال (وأنا ربكم فاعبدون) ، فمن أطاع ذلك الأمر قال (إياك نعبد وإياك نستعين) ، ومن عصى ذلك الأمر وأعرض عن عبادته استهجنه ربه وشنَّعَ فعلته فقال الله (قل أفغير الله تأمروني أعبد أيها الجاهلون) وكأن النبي المصطفى يقول



لهؤلاء الجاهلون : متى يكون لكم طمع في أن أعبد غيره ، وهو الذي بتوحيده رباني ، وبشراب حبه سقاني٠كما قال ربنا في الحديث القدسي :(إني والجن والإنس في نبأ عظيم ، أخلق ويعبد غيري ، وأرزق ويشكرغيري)

*والقيام بوظائف العبودية شرف عظيم ورتبة عالية لا يعدلها شئ ،أما ترى المولى عز وجل مدح نبيه صلى الله عليه وسلم بذلك فقال (سبحان الذي أسرى بعبده ليلاً) فهو صلى الله عليه وسلم أول وأعظم من قام بوظائف العبودية لله رب العالمين٠ ولذلك وصف الشيخُ العبدَ المستقيم في باب الإستقامة في الياقوتة فقال:"من استقام: العبودية مقامه وروضته٠

*والعبودية كما قال البعض هي : القيام بحق الطاعات بشرط التوقير والنظر إلى ما حصل منك بعين التقصير٠

والعبودية عموماً هي الإمتثال لأوامر الله ونواهيه واتباع النبي الرسول ، لأنه كما قال الشيخ في الياقوتة:ـــ

من جاء بطريق يخالف شرعنا
سُدَّت له الأبواب نال حجابنا
فصراطنا طه وشرع كتابنا
من ضله ضل الطريق لقربنا
فطريقنا القرآن هو دستورنا
والسُنَّةُ الغَرَّاء هَدْيُ نبينا

ويقول بن عجيبة رحمه الله : وأحسن ما في تفسير العبودية أن تقدر أنَّ لك عبداً اشتريته بمالك ، فكما تحب أن يكون عبدك معك فكن أنت مع مولاك ، فالعبد لا يملك مع سيده شيئاً من نفسه وماله ولا يمكنه مع قهرية سيده تدبير ولا اختيار ، ولا يتزيَّى إلا بزي العبيد أهل الخدمة ، ويكون عند أمر سيده ونهيه ،وإذا كان حاذقاً فاهماً عمل ما يرضي سيده قبل أن يأمره ،ويفهم عن سيده بأدنى إشارة إلى غير ذلك من الآداب المرضية في العبيد المؤدبين٠



Second signal

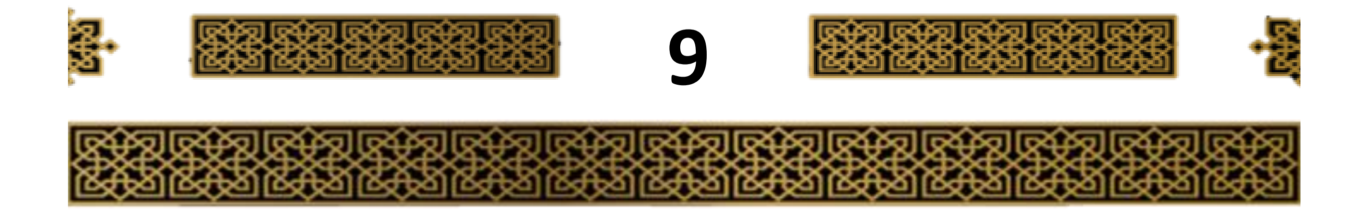
Sufism is…

An act of slavery. The strength of the human defects. A stay in the honor of being with your Lord. All of this without any evaluation.

The sheikh has defined Sufism as, acting by the references of slavery, and that is a truth, thus is the real aim of creating human, and the Quran refers to this. Allah sais "I have not created the Jinn and Men but to worship me".

El Sharawy said about this verse, that Allah limited the creation of jinn and man to worship, it is the main reason why they were created, they were created only to worship Allah the Almighty. This worship is not done by all creatures, but every one of them do it, as much as his or her soul can handle, and on how this creature know and realize about This Creator he worships.

Allah has emphasized on this in His Holy Hadith (Hadith



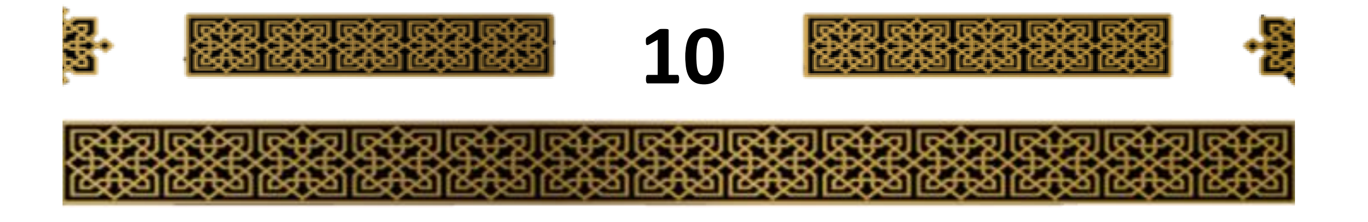


Qudsi) (Son of Adam, I created you to worship me, so do not play).

Also it is the means by which your certainty is achieved and verified, Allah said " and go on worshipping your Lord till the certainty comes upon you".

Imam Abu Hamid El Ghazaly also, defined Sufism where he said: Sufism is throwing yourself in the slavery, and the heart is attached to Allah… Also Saidna Abu El Hassan El Shazly (Waly) went at the same direction when he said: Sufism is training the self at being in slavery, and get back to the rules of Allah.

Allah has ordered us to worship, He said "and I am your Lord so worship Me", this who obey this order would say what Allah said "You alone we worship, and to You alone turn for help". This who disobey this order, and got away from His worshipping, his Lord would disdain him and hid deed would be very ugly, Allah said "say O you ignorant people, do you bid me to worship someone other than God?" in this verse as if the prophet say to those ignorant people: how come
you greed to worship anyone but Allah, and He raised me





by His love and care… Also Allah said in the Holly Hadith (I, the Jenn and the human is in a great news, I create and worshipping others, I give, and other is thanked for it).

Doing the jobs of slavery is a great honor, and a high rank, nothing is like it. Don't you see that Allah praised His prophet by this description saying "Glory to Him who took His votary", Muhammad is the greatest who did the jobs of slavery to Allah the Almighty.

That's why the Sheikh described the righteous slave, in the chapter of integrity in the Sapphire book: this who straightening, slavery is his grade and his garden.

Slavery as defined by some: doing the right of the obedient with the condition of reverence, and seeing what you did by the eye of being default.

Slavery, in general is the compliance to the orders and don'ts of Allah, and follow the prophet, because as the Sheikh mentioned in the Sapphire book:

Whoever came in a way that violates our Islamic low, the doors would be closed at his face, and was blocked from us.

Our way is Taha (the prophet), and the Quran is our low,





who is misguided, will not come to our way.

Our way is the Quran, it is our constitution, and the prophet's Sunna is the gift of our prophet.

Ibn Agiba, may Allah mercy his soul said: The best way to explain the meaning of slavery, is to assume that you bought a slave by your money, so how you want this slave to be with you, you have to be with your Lord. The slave owns nothing, not himself, nor his money, and cannot manage to have a choice, comparing to his Lord. Even, not to be in a suit, except for the suit of slavery. To follow the orders and the don'ts of his Lord, and if this slave is smart enough, he wouldn't wait till he hears from his lord, he would please Him by the complete obedience, before even being asked to do this or not to do that. Also, he would understand from the least sign, what his Lord is pleased from, and all the other satisfied manners that exist in the polite slaves.



الرسالة الثالثة

{ العجب نهر نفساني تسبحُ فيه الأغيارُ والحجبُ ، والإنكسار نهر روحاني تسبح فيه الأسرار موصول بأعلى الرتب } .

وعلمت من طريق القوم (أن العبودية أن تقبل عليه بلا أنت فيقبل عليك من حيث هو).

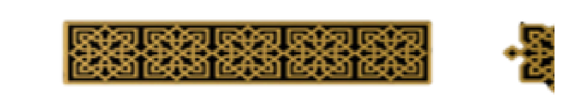
فإن غابت أنانيتك في حضرة هويته ، منحك ثوبَ القبول وفتح لك أبواب الوصل.إذ أن الوصل ياعبد الله من حيث هو لا من حيث أنت.فكم من سائر رده سوء الأدب ، وكم من داع تأخر عليه الطلب ،وليس ذلك إلا لأن السالك جاء بنفسه فما ازداد بالمسير إلا بعدا ، ومهما شرب ما ازداد إلا عطشا ، لأنه لا وجود لنفس في حضرة قدس ،فما أنت إلا على التحقيق واهم ،ويزدان وهمك إن عرفت الحقيقة

ولست سوى مجلى لفيض مداده ،ويزداد حسنك إن لزمت الطريقة. وأن العُجْبَ صُوَرُهُ لاتُعَد : ـ أدناها ..الرضا عن الذات.. وذلك يجلب الفتور في الهمم ، ويمنعك الشكر على النعم .. ويبدل حقيقة عبوديتك الي عدم.

وأوسطها ..التلفت لمواهب (الأحوال والكرامات) وذلك من العجب الجلي لأن حال الولي مع الأحوال الستروحاله مع الكرامة الحياء.

فمالم يتأدب مع ذلك رده عجبه الي التعامي بالكرامة عن المكرم والاحتجاب بالأحوال عن بلوغ مقام الكمال.

وبعدها (إحتقار أصحاب السيئات) وذلك فعل من أنساه توالى المواهب أن يذكر ماضيه ، وأن يقرأ كتاب(كذلك كنتم من قبل) ،





فعامل أهل الإساءات باحتقار (أنا خير منه) ،فكان الجزاء أن الله غار لعباده المذنبين غيرة تنزع الستر عن المعجبين ٠

وأعلاها.. أن تمنن تستكثر (الطاعات) ، وذلك أن ينجلي حجابك فترى فعلك وتتعامى عن فعل من أكرمك به٠

فحبيبك غفر له ماتقدم من ذنبه وما تأخر ومع ذلك يقوم في محراب الشكر على قدم الإعتراف بمنة سيده في مقام " أفلا اكون عبداً شكوراً "٠

نبيك قرأ في خلوة التنزيل علي الأمين جبريل ، وقرأ في الحضرة العلي' في مقام (فأوحى إلى عبده ما أوحى)٠

ربك قال له فإنما يسرناه بلسانك ،ومع ذلك يقف على بساط أدب رب زدني علماً٠



Third signal

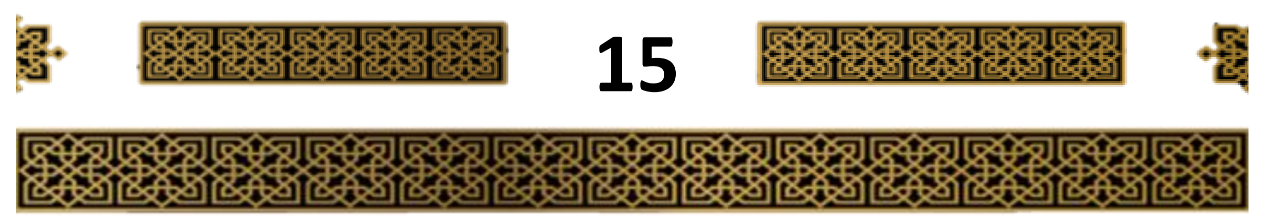
Swaggering (bragging) is a self-river, in which blockings and others swim in.

Yet, obedience (submission) is a soul river, in which secrets swim in, and connected to the highest degrees.

I knew from the way of the followers (Tareq), that slavery is to come to Him without yourself, in return, He would come to you, where He is.

If your selfishness is absent in His presence, He will gift you the suit of acceptance, and will open the doors of being connected, for you. Connecting, servant of Allah, is from Him to you, where He is, not from your side. How many walkers in this way, was repelled, because of being impolite! How many people, their answers were delayed because of being fake!

This simply happens, because the asker came by himself, so he only increases being far from Allah,





no matter how much he drinks, yet he is still thirsty, Because, you must realize, that there is no self, in the presence of Allah, you must deny yourself totally.

The poet said…For sure, you are only a delusion, and if you know the real truth, this delusion increases.

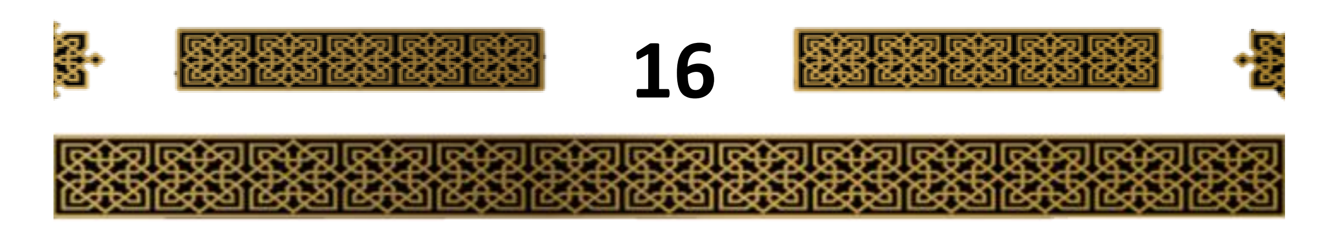
You are nothing, but an example of His greatness, your beauty increases if you stick to His way.

Pictures of swaggering are countless…

Its least, is satisfaction at yourself, and this brings a sourness to the concern, and hold you from thanking for the blessings you had, and also, changes the fact of your slavery into nothingness.

Its middle, is paying attention to the divine talents, and tips (karamat) that is given from Allah to you. That is considered a pure wonder, because Waliy's status with these gifts, should be a cover up, and his status with the kramat should be modesty and shyness.

Unless, he is polite to that, his admiration of himself would return him to be blinded by those tips, meaning he would be blocked by them from





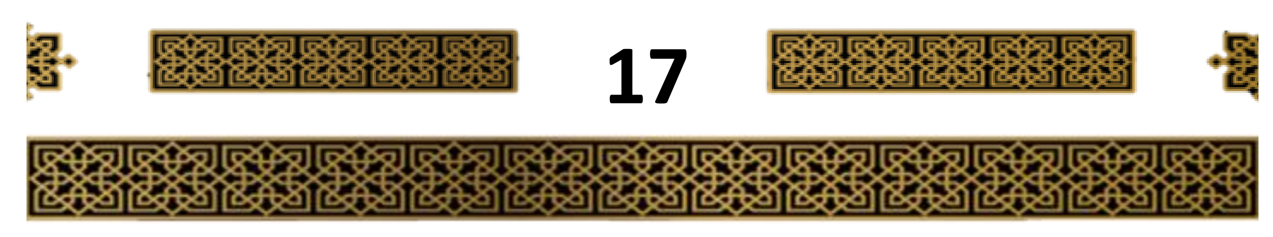
his Lord, and being veiled from reaching the degree of perfection.

After the middle, comes the contempt of the sinner people. This who do this, forgot to remember his past, we are to read what Allah said “you were also like him (unbeliever)”, this is when he treated sinner people with contempt saying “I am better than him”. The result was that a jealousy from Allah for the sake of those sinners, a jealousy would remover the covers from the admirers.

Its most, is to bestow favors (your worshipping) in expectation of the return from Allah. This happens when your veil appears, so you see your deeds (worshipping) only, and gets blinded to see who really cause and help you to do these deeds (Allah).

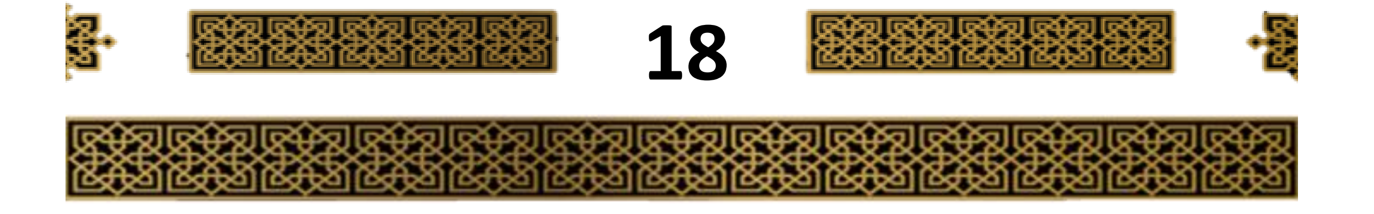
Your beloved (the prophet), was forgiven in advance and in the past, and yet he stands on the foot of thanking Allah all the time, admitting the gift of his Lord in the degree of what Allah described “shouldn’t I be a grateful votary?”.

Your prophet has read, in the privacy of the downloading of the honest Jibril, and also read in the supreme existence in the highest rank ever in the heavens in the rank of "when He revealed to





His votary what He revealed". Allah told his prophet “therefore We have made this Quran easy in your tongue”, and yet … he stands on the carpet of being polite, saying “O Lord, give me greater knowledge”.





الرسالة الرابعة

التصوف هو:
{ مفارقة السوى ومجاهدة الهوى ومجانبة الدعوى }٠

وشرح شيخنا ذلك فقال : ــ من أبلغ مظاهر التفريد في منازل التوحيد أن الله ينظر لقلب السالك فيجده " مفارقاً للسوى مخاصماً للهوى مجانباً للدعوى٠
** أولاً مفارقة السوى: ــ
وما دمت لم تدع الهوى وكذا السوى فسيرك مقطوع وآخره الصد٠ فتأمل قول موسى عليه السلام ((ففررت منكم لما خفتكم فوهب لي ربي حكماً)) ، فربك يأمرك بالفرار٠٠٠٠ لأن من فتح له باب الأنس أسرع إلى الحق وهرب ، ومن فتحت عليه دركات الرجس مال للخلق وطلب ، التلفت للخلق ظلمات في ظلمات ، إن جاورت الغافلين غفلت ، وإن أطعت بينهم بطاعتك مننت ، إن اطلعوا على خصوصيتك فتنوك ، وإن حنت لهم بشريتك صدوك { إنهم إن يظهروا عليكم يرجموكم أو يعيدوكم في ملتهم ولن تفلحوا إذاً أبدا}٠
إلا عن صحبة عارف راسخ القدم أو سالك صادق ذو همم ، قد كانت همة نبينا في الصحبة غاية الرفعة ، وجمع شمله في سفره على ربه حيث قال (اللهم أنت الصاحب في السفر) ٠٠فالقلب يا عبد الله بيت الرب وعرش تجلياته في مريده ، اسمع هذه الأبيات : ــ

أنا القريب ولكن دع التلفت ترى
دع ما سوانا ترانا لا تنشغل بالورى



وسر بنا لحمانا والزم دليل السرى
فدع هواك لربك وفاك حين اشترى

** ثانياً هجران الهوى : ـ

فما لم تتخل نفسك عما تحب لمن روحك تهوى فليس لك في الحضرة مأوى ، وتصوفك دعوى في دعوى ، لأن الصوفي هو بلا هو بعد تخلي عن الهوى وسره هو ، فكيف يدخل حضرة القدوس أرباب النفوس.

فالعبد إنْ ترفع عن حظوظه الشهوانية وتقدس عن آفاته النفسية وتطهر من جنابة علاته السفلية كان أكبر قدراً من الوجود ولا عجب إن طويت له الأكوان.

وإن تلطخ بالآثام ونزل منازل الهوى واحتجب بما يهوى كان أصغرَ موجود . فمن لم ينفطم عن هواه طال سفره ، وإن وصلَ رَدتُهُ جَنَابَةُ التعلق بالشهوات من على باب الحضرة ، لأنها منازل التوابين ومعارج المتطهرين.

فما لم تترك هواك وتأتنا
ستبقى أسيراً عند دركة ما تهوى

لذلك أقول حكمة (يا ولدي طريقنا هذا لا يسلكه صاحب كبيرة ، ولا عبد روحه في سجن هواه أسيرة) ، وإلا كيف نفهم قول الله { لا ينال عهدي الظالمين }، وقوله { سأصرف عن آياتي الذين يتكبرون في الأرض } وقوله { إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا}.

** ثالثاً مجانبة الدعوى : ـــ

١ـــ فادعاء الأحوال يا عباد الله أوحال ، وما تعرض أرباب السلوك لخطر أدهى من دعوى الولاية والتظاهر بالخصوصية ، وكم من سالك صده ادعاء الأحوال والمقامات عن الوصول لرتب الرجال ، فمن تظاهر أمام الخلق بما ليس فيه سقط من عين الحق.





٢ـــ لابد للسالك أن يكون سيره كله في مقام أفلا أكون عبداً شكورا ، ومن ادعى لنفسه إخلاصا وخصوصية وإحساناً فضحته شواهد الامتحان ، وإلا كيف يقول الله { الله خلقكم وما تعملون} ٠

فلابد أن تقيم عمرك كله في محراب الشكر لمنة من أجراه عليك وفتحه من فيض مواهبه وبسطه على يديك ، وإلا فمن ساقته الطاعات لشهود منة مجريها فهو مسبح بحمد ربه ، ومن أعمته حالاته ورأى لنفسه الفضل فيها فهو مسبح بحمد نفسه ، فالكمال في خلوصك من السوى وهجران الهوى ومجانبة الدعوى ٠٠٠ فانتبه٠



<u>The fourth signal</u>

Sufism is …

Detachment from everything, but Allah. Disputing affection. Avoiding the claim.

One of the most unique and exclusive manifestations in the category of monotheism (Twaheed) that, when Allah looks at the heart of the follower, He finds him …

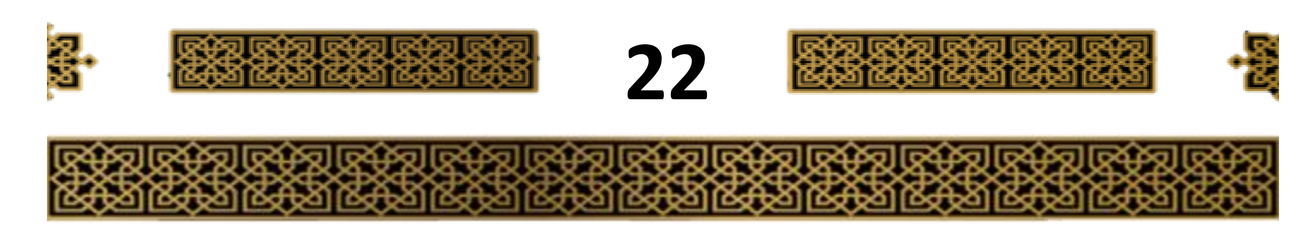
(Detached from everything, but Allah, disputing the affection, and finds him free of claim).

<u>First:</u> (Being detached from everything, but Allah):

I have said that…

Unless, you dispute your affection, and also the other, then your way to Allah, is cut, and at the end, you would be repelled.

Look at what Moses said in Quran "I fled from you, but my Allah gave me wisdom".





So, Allah ordered you to flee…

As, to whomever the door of delights, was opened, rushes to Allah and flee, and to whom who put himself in the bottom of filthy, he tends to lean for people, and would ask from them, not from Allah. (Leaning to people, is considered darkness inside gloominess).

If you are adjacent to the headless (incautious), you will become one of them, and if you are among them, but obeying Allah, you will be awarded from Allah.

If they detect your privacy, they will magnetize (tempt) you, and if your humanity feels for them, they will repel (keep off) you.

Quran said “if they discover you, they will stone you, or force you back into their religion, then you will never be saved”.

Except when you accompany a man who knows Allah (Aref) has firm feet, or an honest walker with great will (vigorous).

The mettle of our prophet, concerning company, was very high, and he put himself together in his trip to Allah, where he said (O Lord, you are the companion in my way).

O servant of Allah, know that, the heart is the house (place)





of Allah, and the thrown of His superiority (Taggali) to His followers.

Listen to these lines of poetry…

I am the near one, but quit looking around, then you would see, leave everything, but Us, then you can see Us, do not concern yourself with people.

Walk by us to Allah, and stick to the guide of the way, let your love, only for Allah, whom when He bought you, He paid very well…

Second: (The abandonment of fancy): -

Unless you make yourself abandon what it fancies, for the sake of what your spirit loves, then you do not have a shelter in the presence (Al Hadra), saying you are a Sufi then, it is fake.

Because Sufi one is a he without himself, after he abandons all what he fancies, and his secret is 'how can you enter the presence of Allah, if you have a self…'

If the servant is far above his libido (lust) part, sanctifies about his psychic flaws, and purifies himself from the ritual impurity of his inferior defects…He would be placed in a rank better than the universe, and no wonder if cosmos becomes at





his service .Yet, if he is to be stained with sins (places himself where he is attached to affection), and obscured by what he loves, he becomes the smallest creature ever being.

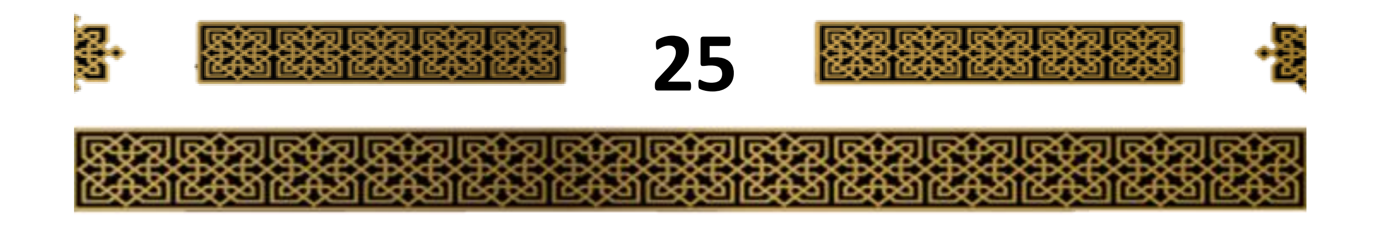
Those whoever are not weaned of their attachments, their trip at life becomes longer and longer. Even if they arrived, the ritual of being attached to their desires, would stop them, at the door of the Hadra (The presence), because it the status of Twabaeen (the most forgiven), and the ascent of Motatahereen (The purified people).

Unless you drop your passion, and come to Us... You will still be captivated at the bottom of what you love (attached to).

(((That’s why, I say a wisdom)))

O my boy! This way we are taking, a man making a Kabira (big sin) cannot walk in it. Neither, a servant whom his soul is captured in the prison of his love, as a prisoner. Otherwise how can we understand what Allah said,

in three verses…





“my pledge does not include the wrong doers”

“I will turn away from revelations those who behave proudly on earth”

“Allah desires to remove all impurity from you, o people of the household and purify you thoroughly”.

Third: (Free of claim): -

First: know this servants of Allah, that claiming a status that’s not yours, is like falling in mud.

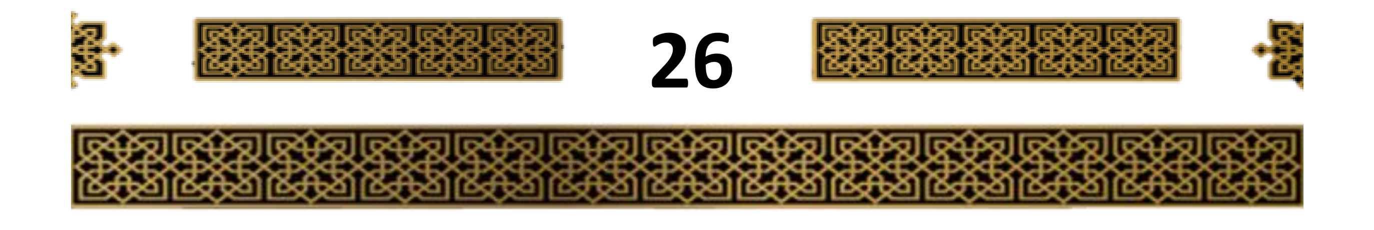
Nothing is more danger to the people of attitude towards Allah, than faking Wilaya, and pretending to be special to Allah.

A lot of people during their attitudes are faced by repelling, due to faking their status and their ranks, which holds them from reaching the degree of true worshippers.

This who pretends, in front of The Creator, by anything that is not in him, he falls down from the eyes of Alhaq (The Righteous).

Second: the walker in this way should be in the position of

“Don’t I be an appreciative servant”





This who claims that he is a special one, or a devoted one, or even being a man of charity, all this can be revealed, if tested from Allah.

Or how come Allah say “and Allah created you and what you do”

You are to stick being thankful to Allah all your life, for what He made you do, meaning even your deeds are made by the Help of Allah, not by yourself, it is simply presented at your hand, so all is because Allah blessed you by acting.

Know this …

Whoever was led by his worships to realize the real cause of it, and that it is only a gift from Allah, then he is considered a blessed (praised) servant supported by Allah.

On the other hand, whoever was blinded by his worships, thinking it comes from him, not from Allah, then he (praises) worships himself, not the Creator.Perfection lies in disposing yourself from everything, but Allah, leaving your attachments, and being free of claiming.

So, be careful in what you think about your worshipping





(٥) الرسالة الخامسة

الــتــصــوف هــو :
{ أن يـسـتـوي ظـاهـر أقـوالـك بـبـاطـن أحـوالـك }٠

ثم شرح ذلك الشيخ فقال : ((التصوف أن يستوي ظاهر أقوالك ببواطن أحوالك (كبر مقتاً عند الله أن تقولوا ما لا تفعلون) ٠ وقد أوردت في قصيدتي الخضرية (فما لم يكن ما تدعيه حقيقة٠٠٠ لباطن ما تطويه مت على الضد) ، واسمع ما جاء بالقرآن (فلما بلغ أشده واستوى آتيناه حكماً وعلماً) ، فليست العبرة هنا عباد الله ببلوغ الشدة في قوة الجسم أو الإستواء البدني والعضلي ، فكم من شديد ولم يستوي ، وكم من بالغ وهو عند الله ما زال طفلاً لم تكتمل رجولته ، فالرجولة لا تكون إلا بعد بلوغ مقام الصدق والوفاء ، وإلا فما علاقة ذلك بالحكمة والعلم ، ألم ترى أنه قرن البلوغ والإستواء بفيضان المنن اللدنية الرحمانية من بحار الحكمة والعلم٠ وهنا عدة إشارات :ــــ

أولاً (فلما بلغ أشده) فالبلوغ هنا بلوغ العبد في مقام الرجولة مع الله ، وانفطام العبد عن شهواته الظاهرة وآفاته الباطنة ، أي أن العبد صار مجلى تجلي اسم ربه القدوس بعد الترفع عن نقائص الظواهر والبواطن٠

ثانياً (واستوى) الإستواء هنا هو مطابقة ظواهر الأفعال والحركات ببواطن الأحوال والسكنات ، فما لم يكن باطن العبد وظاهره سواء سقط من عين الله وتعرض للسلب بعد العطاء ، فمن ادعى حالاً ليس فيه مقيم فقد كذب على الله٠

والناس في الاستواء ثلاث :





١ــ رجل ظاهره صالح وباطنه طالح فهذا منافق.
٢ـورجل ظاهره صالح وباطنه صالح فهذا صادق.
٣ـ ورجل ظاهره صالح وباطنه أصلح فهذا صديق.

ثـالـثـاً : (آتيناه حكماً وعلماً) وأهل الإستواء في التلقي من العلم والحكمة ثلاث :

١ــ المنافق قد يعطى من أبكار العلوم ظواهرها ، وقد يجمع زخارف الروايات والحكايات لكن ما زاده العلم إلا سقما (وأضله الله على علم) ، فما ازداد بزخرفة الأقوال إلا مقتاً ، لذا كنت أقول كل علم لا نصيب لصاحبه فيه من التقوى فهو صدود.

٢ــ الصادق في مقام (واتقوا الله ويعلمكم الله) ، صدق بما دعا وتحقق بما ادعى ، نظر الله لباطنه فوجده والظاهر سواء ،فأفاض الله على سره من أنوار يلقي الروح من أمره على من يشاء ، فلا يحتاج لنقل زخارف الرواية لأن الله علمه العلوم بالكشف والدراية ، رفعت عن عين بصيرته براقع الحجب ، وأفيضت على سره جوامع الكلم وفصوص الحكم ، فيصير العبد ناطقاً بالله لله وداعياً إلى الله بالله بعد أن صار الظاهر للباطن مرآة.

٣ــ والصديق يعطى لسان صدق فهو قائم في مقام الصدق العلي الأعلى ، وناظر بما خصه من النور المبين الأجلى ، فهو لسان الحضرة وترجمان المحاضرة.. فكم من مرة كان القرآن ينزل في تصديق عمر بن الخطاب رضي الله عنه ويصدق على قوله ، وكان النبي يقول لو كان نبي بعدي لكان عمر.

لطيفة

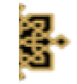
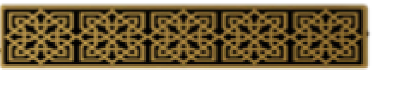
١ـ قدم الله الحكم على العلم لأن الحكمة منة المنان لأهل الإحسان بلا امتحان ، والعلم قد يعطيه إحساناً أو إمتحاناً.

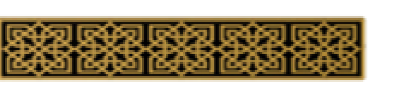
٢ـ قال الله (آتيناه) ولم يقل علمناه لبيان أن العطاء هنا فيضان ذاتي من البحار العلوية اللدنية ، أما التعليم فقد يقتضي الواسطة ، لكن الإتيان يدلل على فيضان المنح والعطاء الرباني اللدني.





٣ـ الآية كلها تدلل على أنه ما لم يكن ظاهرك مرآة لباطنك فسيرك صدود في صدود٠٠٠ فحذار يا سادة٠٠ فالخلاص في الإخلاص والسر في البر٠




The fifth signal

To level the apparent of your sayings, with your inward status.

Sufism between subconscious, and apparent.

To level between the apparent of your sayings, with the inward status of yourself. Allah said …

“A great abomination with Allah, if you say what you don’t do.”

I have mentioned in my poem ‘The green’

(Unless what you say is harmonious, to your subconscious, you would die on the opposite of what you claim)

Listen to Quran…

“When he reached the most intense and level, we gave him judgment, and knowledge.”

Servant of Allah, the lesson here, is not by reaching intense and level, concerning your body, and muscles.





How many severe, and did not level, and how much of an adult, and he is still a child, his manhood is not complete.

Manhood is not complete, only after attaining the status of honesty, and loyalty.

Otherwise, what has to do with wisdom and knowledge.

Didn’t you see that he tied the leveling, and the intense, with the overflow of the compassionate gifts from the seas of wisdom, and knowledge…

Here are several references…

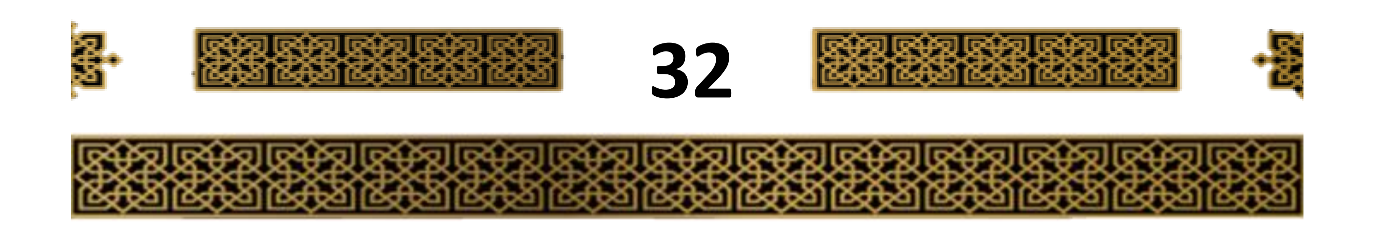
First: (when he reached the most intense) …

Reaching here, is reaching to a degree of manhood (maturity) with Allah, and the servant is to his lusts concerning apparent, and his inward (heart) diseases.

This means that the servant has become a part of Allah’s name Alkoddoos (The Holly), after rising from the shortfalls of lusts.

Second: (and leveled) …

Leveling here, is matching the apparent of actions and movements, with the sub of the status and dwellings.





Unless the apparent and subconscious of the servant are equal, he will fall from the eye of Allah, and punished by taking of him, after being given.

This who fakes something which is not in him, he is a liar to Allah.

People, concerning leveling, are three…

1-A man, his apparent is good, and his heart is bad, this one is a (hypocrite).

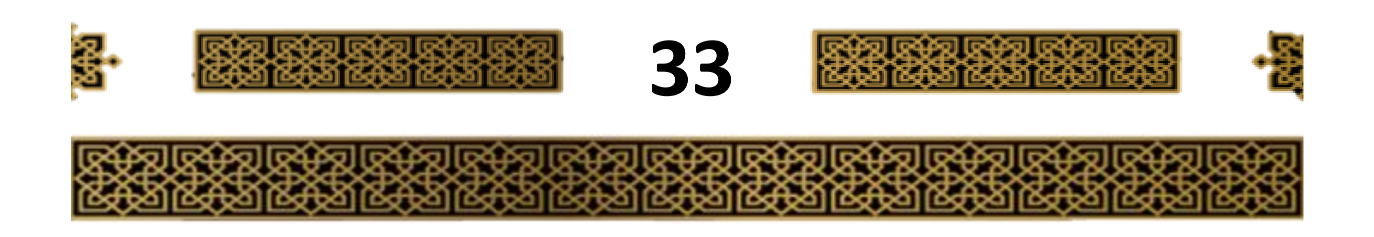
2-A man, his apparent is good, and his heart is good, this one is (honest).

3-A man, his apparent is good, and his heart is even better, this one is (trustworthy).

Third: (we gave him judgment and knowledge) …

(((Leveling people here, concerning receiving judgment and knowledge, are three…)))

1-The hypocrite may be given, of the first born of knowledge, he takes the apparent, he may also collect the decorations of the stories and tales, yet all this increases nothing but sickness.





“Although he has the knowledge, Allah misguided him”

Decorating his sayings, only increases him abomination.

That’s why I said, every saying that does not lead to the person to Taqwa (devoutness, fear of Allah), then it is alienation (turning away from Allah).

2- The truehearted (the truthful) … in the rank of

“shelter yourself with Allah, and Allah enlighten you”.

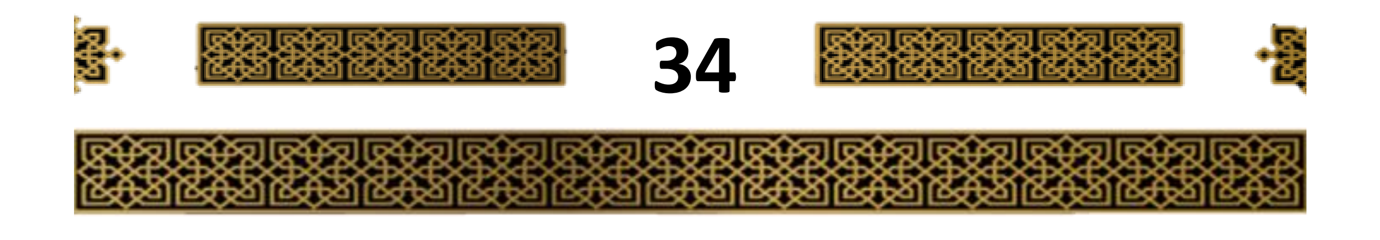
He believed what he said, and verified what he claimed.

Allah looked at his heart, found it and his apparent are the same.

So, Allah overflowed over his secret, from the lights of “He cast the spirit from His command, upon whomever He please”.

He does not need to convey the decorations of the speaking, because Allah taught him knowledge, through revealing, and the know-how.

I have lifted the insight of the veils, of the veil, and over his secret, a rich expression of speech, and lobes of wisdom, were over floated on him.





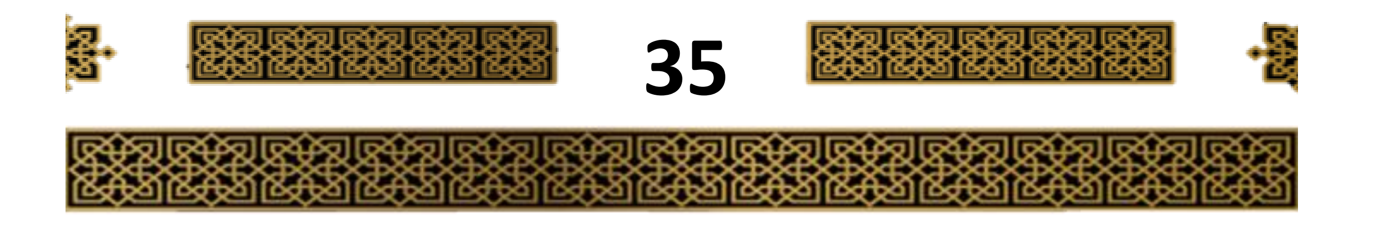
The servant becomes Allah’s spokesman, and calls to Allah, by Allah, after his apparent has become a mirror of his inward (heart).

3- The righteous (sincere one) is given a tongue of honesty and truth, he stands in the rank of faithfulness from Allah the supreme (The highest), and is near to the evangelist light, shown for him. He is the tongue of the presence, and he is the translator of the lecture. For more than once, Quran approved Omar Bin Elkhatab, and the Prophet Muhammad said: ‘If he were a prophet after me, he would have been Omar’.

1 Allah made wisdom over knowledge, because wisdom is the gift of Allah to the people of grace (Ihsan) without testing, and knowledge may be given as a test, and at the same time as a grace.

2-Allah said, (we gave him, not we taught him.) to show that giving here is a self-influx from the Devine overhead seas.

Yet, teaching, may require mediation, but giving, assures the gifts over floated, and the Divine flood granted.



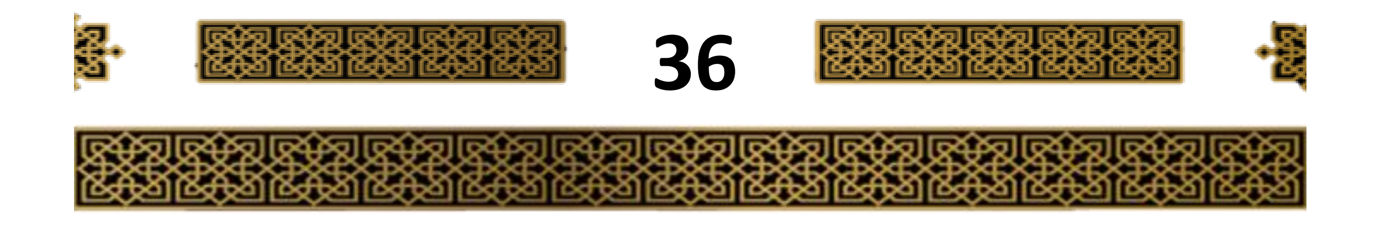


3- The whole verse signifies that:

Unless your apparent is a mirror of your inner (heart), then your quest is repulsion in repel

O people, be careful…

Salvation is in sincerity; the secret is in righteousness.





الرسالة السادسة

التصوف هو:
{ تحقيق الخلة بعد التجرد عن كل علة}.

وشرح ذلك شيخي فقال : ـ ولا أجد أبلغ من قول الجليل سبحانه في ذلك((ومن أحسن دينا ممن أسلم وجهه لله وهو محسن واتبع ملة إبراهيم حنيفا . واتخذ الله إبراهيم خليلا)) ، فهذه الآية دعوى صريحة لمقام الإحسان الذي يدعو إليه التصوف.

أولا..فإسلام الوجه في مقام الإحسان له وجهان (أن تعبد الله كأنك تراه (رتبةالمشاهدة) ، (فإن لم تكن تراه فإنه يراك (مراقبه). فالأولى بين شاهد ومشهود في معية ووصال بين ود ودلال.والثانية بين مريد ومراد علي قدم تقوى وورع وسر عن الغير منقطع.

* فإسلام الوجه يكن بأربعه :

((صيانة العهد ، ودوام الود ، ولزوم الورد وتوحيد القصد)).

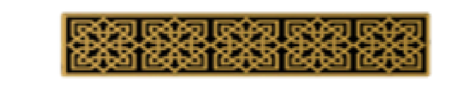
فإن أسلم وجهه لله اتخذه الله خليلا ، ومقام الخلة ليس بعلة عمل ولا بجهد عبادة لكنه محض مِنةٍ ،وانظر بقلبك قول الله ((واتخذ الله ابراهيم خليلا)) ، فقد سبقت مواهب الربوبية مظاهر العبودية ، فالله قد نظر لقلب ابراهيم فجذبه جذبة قدسية خلاه فيها من الغير والسوى ، وخلل أنوار الوداد بالأسرار والإمداد ، وعصمه عن مواطن الزلل والفساد وذلك بعد أن زمزم باطن إبراهيم بزمزم الود الإلهي فلم يعد يشغله السوى ولا يميل إلى الهوى ولا يقارب الدعوى حتى تحققت له الخلة القدسية ،من غير حلول ولا اتحاد بل توحيد وإشهاد ،





وقتها يصير العبد مجلى حقيقة (وأشرقت الأرض بنور ربها ووضع الكتاب) ، فقد أشرقت حينها أرض الجسمانية بنور الرحمانية ووضع فيها كتاب المعارف اللدنية بلسان ترتيل إحسان(ومن أحسن ديناً ممن أسلم وجهه لله وهو محسن واتبع ملة إبراهيم حنيفا واتخذ الله ابراهيم خليلا)٠فإن اتخذك خليلا خلاك وطواك وتولاك وولاك ، خلاك من كل طبع دني ، وطواك عن كل حجاب سفلي ،وتولاك بالوداد العلوي ، وولاك على ملكوت كل علوي وسفلي ، وقتها لايسعك الكون من حيث هو لا من حيث أنت ، فمتى خلاك عن هواك صرت وأنت هنا هناك ،ومتي طوى عنك وصفك النفساني فلاعجب إن انطوى الوجود لك في اقل من خطوة ٠

سبحان من أسرى بحضرة عبده
وطوى الوجود لأحمد ودعاه





The sixth signal

Sufism is to…

Achieve the companion, after stripping of every vice

I cannot find, concerning this, better than what Allah said:

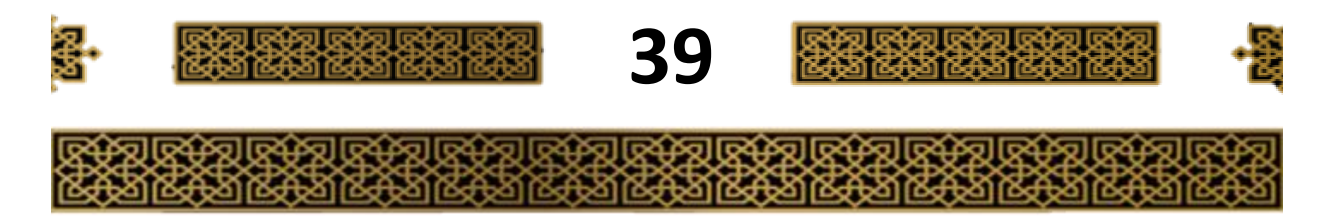
"and who is better in religion than he who submits himself wholly to Allah, and is a doer of good, and follows the faith of Abraham the monotheist? Allah has chosen Abraham for a friend".

This verse is a frank invitation to the degree of Ihsan (highest degree of faith), which Sufism calls for…

First: "submits himself" in Ihsan degree has two faces: -

- To worship your Lord as if you see Him (watching degree)
- If you do not see Him, then He sees you (being watched degree).

The first is between a watcher (you), and a watched (Allah),





in a companionship, and a contact between love and coquetry.

The second is between a follower (you), and a being followed (Allah), on a foot of strengthen and pious, and secretly cut from everything else, but Allah.

So, "submits himself" happens by four things: -

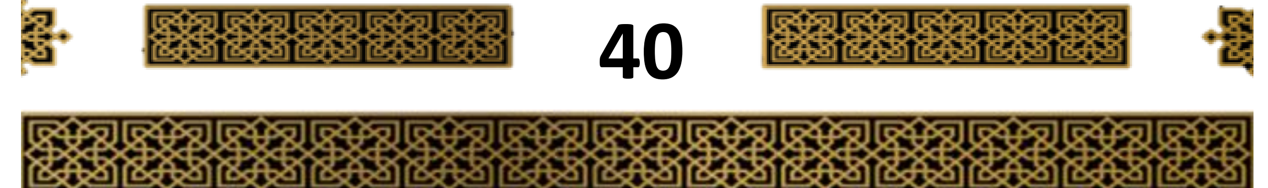
1. Keeping your testament (Ahd covenant).
2. Keeping the love connection.
3. Keeping your religious duties (Awrad).
4. Keeping one destination (Allah only).

If he submits himself to Allah, Allah will take him as a friend. Yet the degree of friendship is not because of a deed he has done, or a worship, not either due to a certain effort he did, but it is pure from Allah.

Look through your heart to what Allah said:

"Allah has chosen Abraham for a friend"

In it the Devine gifts has preceded the manifestations of slavery. Allah has looked over Abraham's heart, so captured it, he was Holly attracted, by which his heart became free of any other, but Allah. He filled the lights of affection with secrets and supplies for Abraham, so he was infallible from





the attitudes of slippage and corruption. All this after Abraham 's inward was filled by Zamzam of the Divine affection, so as a result, nothing ever was in his heart, he cared for nothing, never tend to like anything else, and even not faking anything, until the Holly companionship happened, and this without any incarnation or example, only monotheism and testimony.

Only then, the servant may become a reality of what Allah described in Quran:

"and the earth will shine with the lights of its Lord, and the book will be put in place".

At this time, the land of physical has shone with the lights of mercy, and within it, the Holly knowledge was put, as what Allah said:

"and who is better in religion than he who submits himself holy to Allah, and is a doer of good, and follows the faith of Abraham, the monotheist, Allah has chosen Abraham for a friend".

So, if Allah takes you as a friend, He will free you, hide you, guard you and authorize you …

-Be free from all despicable temperament.





-Would hide you from every lower veil.

-Would guard you by the Holly affection.

-Would authorize you over the kingdom of every heavenly (superior) and inferior.

Then the universe cannot fit you, simply because you are in a higher rank than it.

When Allah frees you from your fancies, you will become up there, while you are here, and when He hides your psychic description, then no wonder if all existence is in one step, less than your rank.

Glory to Him who journeyed his servant and reduced the existence, for Ahmed, and invited him.

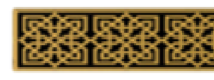
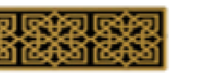


الرسالة السابعة

التصوف هو:
{ دين بلا بدع وتقوى مع الورع ، وقلب راض بلا جذع ، وروح شاهد ومستمع ، وسر حاضر عن الأغيار ممتنع } ٠

وشرح الشيخ ذلك فقال : ـــ
التصوف هو أن يستوي ظاهر مقالك بباطن حالك ، أوأن تكون مرآة لكمال مشهودك٠
وأن تفنى فناء (لا إله)في بقاء(إلا الله)٠فالصوفي عبد في حلة من كمالات سيده ، من غير أن يكون العبد سيده،
أوهوالتخلى عن كل نقص والتحلي بكل كمال٠
أو هو عمل بالشرع ودين بلابدع وزهد مع الورع
وقلب راض بلاجزع ...وروح شاهد ومستمع ..وسر حاضر لاينقطع ٠وأخفى عليه الله مطلع٠فالصوفي٠ لايأخذ عوضا علي عمله ولايرضى بغيروجه الله بدلا٠
٠٠الصوفي٠٠ ــكالجنة عندما ترفع الأستار وجمال نور الحق فيها ساطع٠
لذا ففرق كبير ياعباد الله بين التصوف وبين من يدعيه٠
ولذا قلت : ـــ
ليس كل من لبس العمائم سيد٠
فمن ادعى حالا ليس فيه سقط من عين باريه٠
ومن أدعى الإحسان كشفته شواهد الإمتحان٠
((فشتان بين التصوف وبين التمصوف))٠





The seventh signal

Sufism is…

A religion without fads, and a piety accompanied by pious… A satisfied heart without any worries (unrest)… A soul of a witness and of a listener…

A secret that is present which is absent from any other…

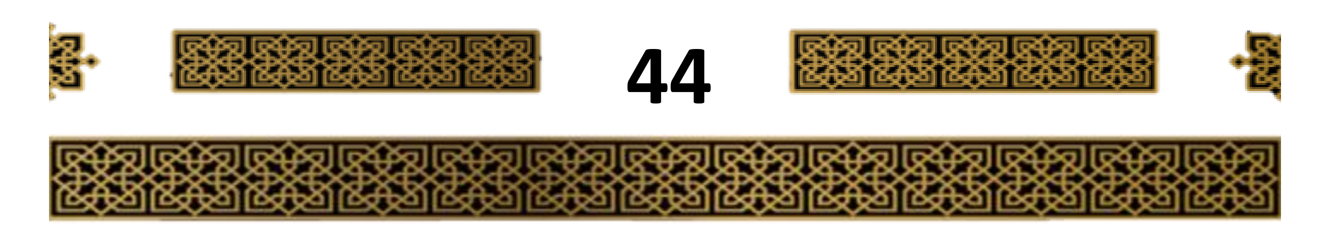
(Sufism…. and the fake Sufism)

Sufism is to level the apparent of your saying, with the inner status of you. Or

To be a reflection (mirror) of the perfection of your Witness (Allah). Or

To be vanished in La Ilah (no God), and live in Ila Allah (except Allah).

The Sufi is a slave who is wear a suit that is gifted to him from his Lord, and without being a slave to anyone else.





Sufism is getting rid of any shortage, and being decorated by every perfect.

Sufism is a work, by Shareeah (Islamic low), a religion without any fads, a piety without pious, a satisfied heart without any fear, a soul of a witness and a listener, a present uncut secret, and only Allah knows all this.

The Sufi does not ask for a return to his worshipping, and never be satisfied with anything, but Allah!

The Sufi is like paradise, when curtains are pulled, and the beauty of Allah's light is crystal clear.

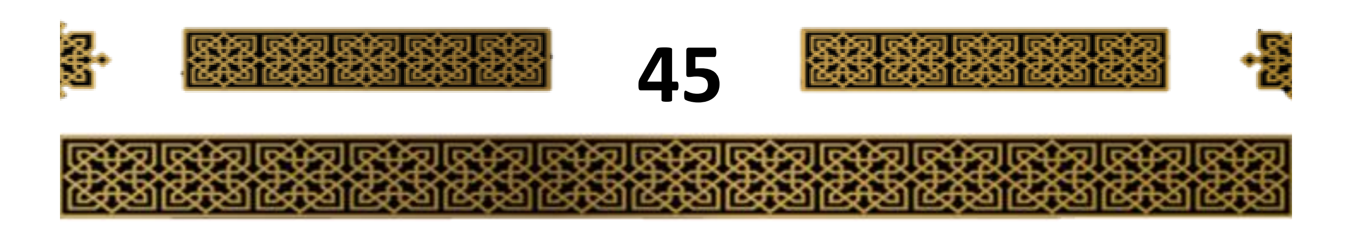
(That's why, people of Allah, there is a big difference between Sufism, and faking it)

That's why I said…

Not everyone wears a hat, is considered a master (Do not get fool with the looks).

This, whoever pretends a status, which is not his', tests of Allah would reveal his reality…

So, there is a huge difference between being a Sufi, and faking it.

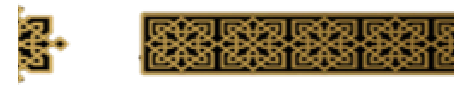


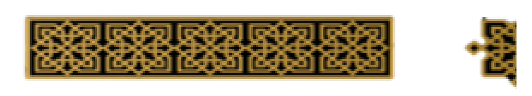


الرسالة الثامنة

التصوف هو:
{ أن تعلم أنك ضيف الملك في هذه الدار ، فتتأدب لأنه على حرمته يغار}٠

والأدب مع صاحب الدار يكن بخمسة أشياء:ـــ .
حفظ الحرمة ٠ وشكر النعمة ٠ وشهود المنة والرضا بالحكمة٠ والتواضع للعظمة
وإلا فلسوف يسلمك سوء الآداب إلى سياسة الدواب ، فنحن ياعباد الله إلى قليل من الأدب أحوج من كثير من العلم ،فتعلموا ما شئتم فلن تدخلوا حضرته إلا بماعملتم وصننتم للآداب ،ألا ترى إلى الرجل لايدخل داره إلا من يصون حرمته٠
فالتصوف كله أدب وما زاد في الادب زاد مقامه في التصوف فقد قال الحبيب الأعظم ٠(أدبني ربي فأحسن تأديبي) فلقد خلق الله آدم بيد القدرة ونفخ فيه من روحه وأسجد له الأملاك وعلمه الأسماء وتوجه تاج الخلافة العظمى كل ذلك من الكرامات العلوية أفسدته أكلة من الشجرة ، فأكلة الشجرة قد تكون ذنب تستصغره ، فالصغائر والكبائر عند أهل التصوف سواء لأنها في حق من؟؟
في حق الله! لذلك قلت ان (الصوفي ضيف الملك (فعليك ان تتأدب في حرمه لأنه على حرمته يغار)٠





The eighth signal

Sufism is to …

Realize that you are only a guest of the king in this world, so, you have to be polite because He is jealous to what He forbids upon you.

(The politeness with the owner of the home happens by five things)

Keeping the sanctity, Thanking the grace, witnesses the gift, satisfaction with wisdom, and humility for the greatness.

Otherwise, bad manners would lead you to the road of acting like animals. We, servants of Allah, in need of a little politeness, then to a more of knowledge. You may learn what you want, you will not enter His presence except with what you have done, and how much you care about your behavior.

Don't you see the man, he permits to enter his house, only those who protect the sanctity of his house. Sufism is





all politeness, and those who are in high positions of politeness, also in high position of Sufism.

The greatest beloved (Muhammad) said (My lord disciplined me, and I am better disciplined).

Allah has created Adam with the hand of power, made angels prostrate for him, taught him all names, and crowned him the crown of caliphate. All of this, is considered from the highest dignities, and was spoiled by his eating from the tree.

Eating from the tree could be a small sin, you may think so, but the smallest and the biggest sins are all the same, for the Sufi, because you have to realize this is made in the right of whom? It is made in the right of Allah. That's why I said that the Sufi is considered the King's guest, you have to be polite with sanctity because He is jealous to it.



الرسالة التاسعة

التصوف هو :

{ طـهــر وسـهر ثـم ذكــر وعزلــة
صـمت وجـوع ثم صـحـبـة عـارف
تـلـك الـمـفـاتـح يـا مـريـد فـوفـهـا
واحـذر مـن الـتـلـويـن ثـم زخـارف

وما وجدت مفتاحاً لكنوز البر خير من دوام الطهر ، وما وجدت مفتاحاً للأنس في كل وقت خير من دوام الصمت ، وما وجدت مفتاحاً لدوام الإمداد خير من ذكر مع الوداد ، وما وجدت الحكمة والخشوع إلا في قلة الطعام والجوع ، وما تشرق الأسرار بجلوة إلا بدوام العزلة والخلوة ، وما وجدت كنزاً يجمع الدرر خير من دوام السهر ، وما وجدت ما يجمع كل هذه الأصول خير من صحبة عارف موصول }.

وشرح ذلك الشيخ فقال : ـــ

** المفاتح الثمانيه في أصول الوصول: ـــ

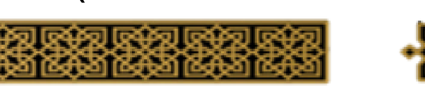
فهناك سالك وهناك محذوب.

قـوم جاهـدوا النفـوس وقـوم اجـتباهـم الـقـدوس.

قوم لاحظهم بالعـناية فعصمهم عن مواطن الجناية ، وقوم فتح لهم أبواب الهداية وشملهم في السير بالعناية.

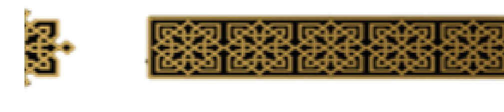
قوم يسيرون إليه وقوم يسيرون به ،(كلاً نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك محذورا).



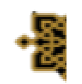






لكن كلامي هذا اقصد به السالكين لدروب الشاهدين٠
فمن شروط الطريق: ــ
دوام طــهــر٠٠ودوام تـوبـة ٠٠ ودوام ذكـر ٠٠ودوام صـمـت٠٠ ودوام سـهــر ٠٠ ودوام عــزلـــة٠٠ودوام جـــوع٠٠وصـــحـبـة عـــارف مـوصـول يـرشـدك لـتـلك الأصـول٠









The nineth signal

Pure, keeping awake, remembrance, isolation

Silence, hunger, and a company of a knower of Allah

Those are the keys, so keep them and do not get distracted.

I found no better key to the treasures of righteousness, is better than the permanence of purity.

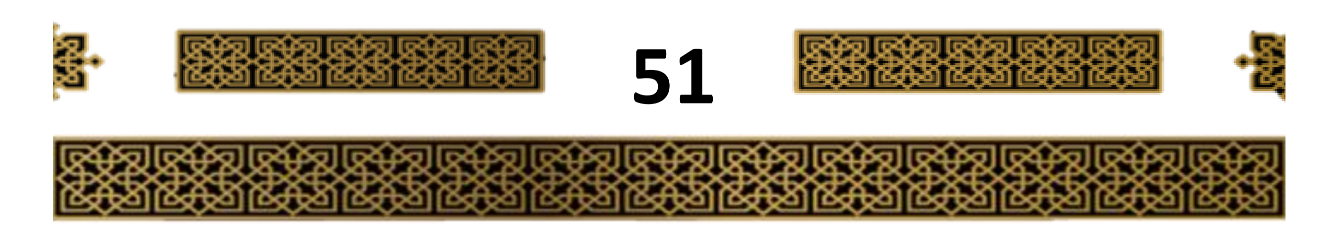
Also, I found no better key to cheerfulness, more than the constant silence.

I found no better key to constant supply of Allah, than remembrance accompanied by affection.

I only found wisdom and devotion, in lack of food, and in hunger.

The manifestation of rising the secret upon yourself, happens only when you are in a constant isolation, and the detaching.

I found not better treasure that collects jewels, than keeping awake.





Finally, nothing can be built upon all these basics, except than the accompany of a knower of Allah.

(The eight keys of the basic of how to reach to Allah)

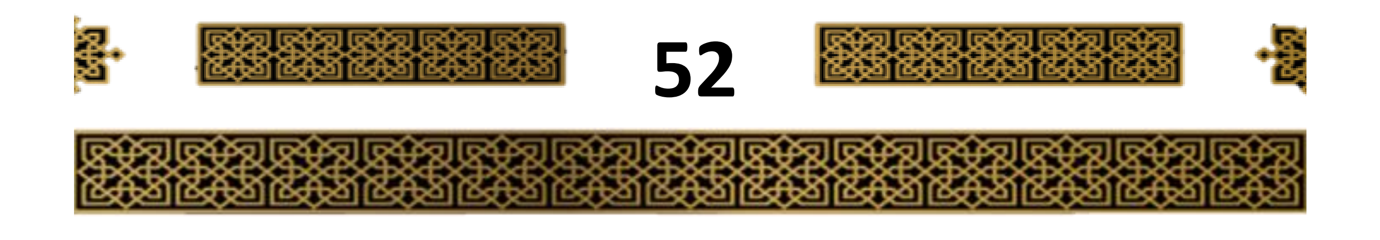
You can find a follower, and an attracted.

People who have struggled their souls (themselves), and others who have been forced by Allah (chosen). People who are noted by Allah carefully, so they are not going to be able to do sins. People, Allah opened the doors of guidance for them, and included them in the walk of care of Allah.

People are walking to Him, and people are walking with Him, Allah said “We bestow from the gifts of you Lord on those and on those, for the gifts of your Lord are not restricted”.

Yet, my words are meant to the walkers at the Lord’s way, the eight conditions of the road are…

To be in a continuous (constant)… purity, repentance, remembrance, silence. Also, constant… keeping awake, isolation, hunger, and finally, the accompany of a knower (sheikh) leads you on the way through these basics.





الرسالة العاشرة

{ التصوف هو:
أن لا تطلب من غيره ولا تطلب غيره }٠

ثم شرح ذلك الشيخ فقال الناس يا عباد الله في فهم لا إله إلا الله على ثلاثة مقامات :ـــ

العـــوام : ـــ علـى أنـه لا مـعـــبـــود إلا الـلـــه٠ الـخـــواص : ـــ علـى أنـه لا مـقـصـود إلا الـلـه ٠ وخواص الخواص: ـــ على أنه لا مشهود إلا الله ٠

فأنت بالشريعة تعبده ، وبالطـريقة تـقصـده ، وبـالـحـقـيقـة تـشهـده لذلك قلت في كتاب الياقوتة "أنت عبد لما تريد "

فعار على أهل المحبة والإيمان أن يتخذوا الدين لنيل دنيا ، أويتخذوا الدين وسيلة يتاجروا بها لنيل ما عند الناس ، أو حتى يتخذوا الله وسيلة لتكون الدنيا أو الآخرة غاية ، وأوردت في كتاب الياقوتة أنه "من اتخذ الله غايته والدنيا وسيلته كان عند الله محموداً ، ومن جعل الله وسيلته والدنيا غايته كان عند الله مصدوداً"٠

وليس أقبح من عملٍ تعـبد به الحق وأنت تريد به وجه الخلق ، ولعلنا نكون قد فهمنا قول الحبيب الأعظم صلى الله عليه وسلم: (إنما الأعمال بالنيات وإنما لكل امرئٍ ما نوى) فالنبي قد أوقف عمل المريد على مقدار من يريد ، وجعل قدر المهاجر بقدر من إليه يـسـافـر ٠

فقوم لو أدخلهم الجنة وحجب عنهم جمال وجهه لقالوا :اللهم أجرنامن ذلك ، كما يستجار من الجحيم ، ولله قوم لو أعطاهم من الأرض إلى العـرش ما طاب لهم إلا كشف الحجاب عن وجه رضاه٠





لذا أنشأت قصيدتي أقول :ــ

أنت المراد كذا المريد وغايتي
وشهود وجهك مقصدي ومرادي
ما قصدت الحور الحسان وحسنها
لكن لوجه الله كان ودادي
أنا ما قصدتُ من الجنان نعيمها
إلا لأشهد نور وجه بادي

لذاك أقول

عار على المحب أن يقولَ له المحبوب :لبيك فيترك ما يبقى ويطلب ما يفنى ٠ فالله مقصودي ورضاه مطلوبي٠





The tenth signal

Sufism is,

not to ask from anyone, but Him Not to demand anything, but Him

(Monotheism between an aim (purpose), and a follower)

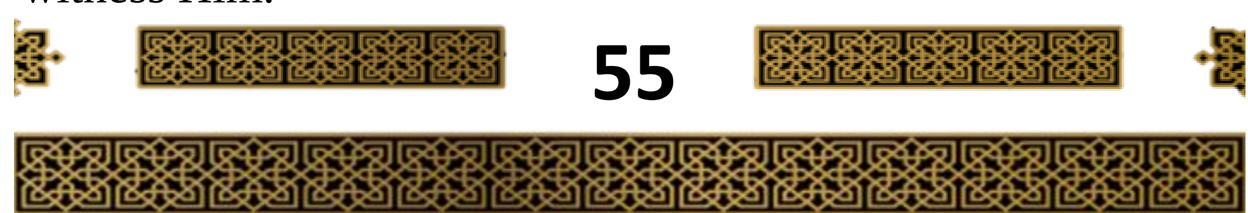
People, concerning the meaning of La Ilah Ila Allah, are in three levels

First level: commoners, they understand it as, no idol, but Allah.

Second level: distinguished, they understand it as, nothing is meant, but Allah.

Third level: the most distinguished, they understand it as, nothing is being witnessed, but Allah.

So, you worship Him by (through) the Islamic low, through the (way) method, you mean, only Him, and through facts, you witness Him.





That’s why I said in the (Sapphire book): you are only a slave to what you wish, so be careful people of faith, if you take the religion as a means to get anything in the world.

Or even take it as a means to get benefit from other people, even if it is taken a means to make the life or the afterlife, as an aim.

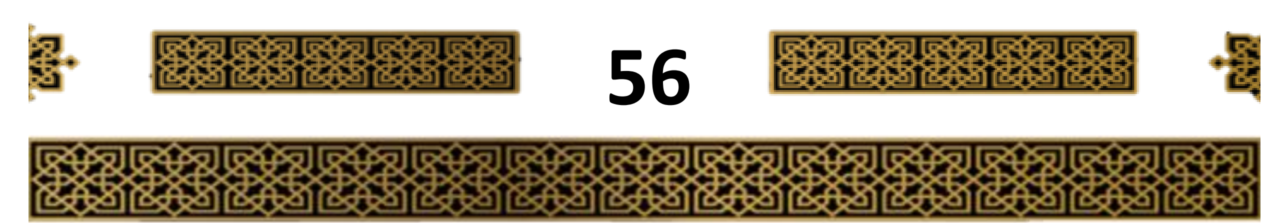
In the Sapphire I said…

(Whoever took Allah, as his sole aim, and the world is only a means, then he is thanked from Allah, and this who made Allah his means, and the world is an aim, then his is repelled from Allah).

There is no uglier deed, than a deed by which you worship Allah, yet you only want the face of the people, not The Face of Allah.

We may now understand what is meant by the prophet when he said (Your actions are subjective to your intentions, and everyone is with what he intends).

In this hadeeth, the prophet has conditioned the work of the worshipper, to the purpose of this worship, so the degree of the traveler is leveled with whom he travels for, that’s





why intention matters very much, to whom, or why do you do this action, what's your purpose of your worship, is it for Allah, or for anything else?

You can find a people, even if they enter The Paradise, yet the beauty of Allah's face is hidden from them, they are to ask Allah to be saved from this, as it would be meaningless for them.

There are certain people whom, if given all that existence between earth and heaven, they would not be pleased until they get the satisfaction of removing the veils from Allah's mighty beauty of His face.

That's why I wrote a poem in which I explained this meaning…

-You are the wanted, and also you are the one who wants, and you are my aim. Watching Your face is my meant and my purpose.

- I did not aim the poplars and their beauty, but my affection was only for the sake of Allah's face.

- I did not aim the heaven to be pleased from it, but to only witness how clear is the light of His holy face.

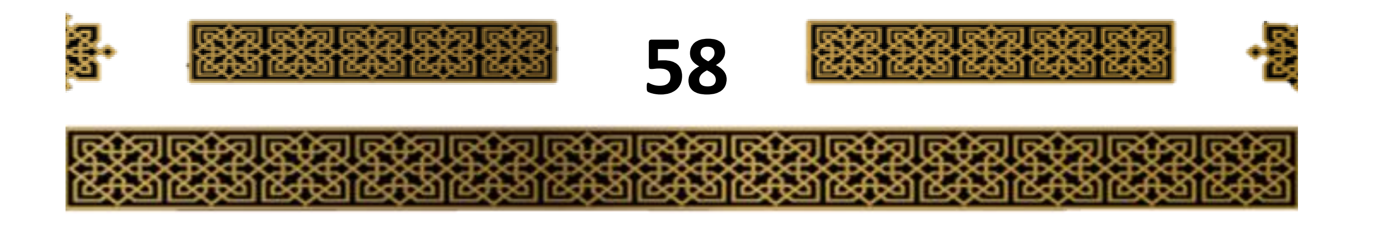




Finally, I say…

Shame on the lover, if he answered from The Beloved to wish for what you want, then ask for the mortal, and leaving what can last forever.

((Allah is what I meant, and His satisfaction is what I want)).





الرسالة الحادية عشر

التصوف هو:
{ ارتحال منك به إليه ، إقبال بلا أنت عليه }٠

فالهجرة...إرتحال مما تريد لما يريد ، وسفر من هـواك لمولاك ٠
فلقد كانت مكة أحب بلاد الله لرسول الله ، لكنه خـرج مما يـحـب لمن يـحـب ،(فـالهجـرة سير به وإقبـال عـلـيـه بـلا أنـت)٠
فقد حـقـق الـنبي في تلك الرحلة اسمى مقامات الـعـبـوديـة٠
لـقد أسرى به الله للأقصى وعرج به الي السماوات وارتقى إلي حيث لاحيث وعاد وفراشه مازال دافئاً.
ولم يكن هناك ما يهدده من خطر الأعداء ولا مطاردة الجهلاء٠
وفي الهجرة يخرج وصاحبه معرضا نفسه للموت المحقق لو لحقت به قريش ، لكن نبينا ضرب المثل فيمن وثق بمولاه ولم يبالي بمن عاداه ، فلقد حقق العبودية في اسمى معانيها٠٠(الحب والثقه والتسليم لمراد الله)٠٠
فخرج بربه يقول أنت الصاحب في السفر ، وهو يردد كلماته مودعا مكة لولا ان أهلك أخرجوني منك ما خرجت٠
فنودي إن الذي فرض عليك القرآن لرادك إلى معاد ،فـلمـا خــرج بـربـه معتـمـداً عـلى مـولاه ، قـال لـه (وتـراهـم يـنـظـرون إلـيـك وهـم لا يـبـصـرون)٠
تـعـلـمـت من ذلـك :-
أن أكون مع الله بلا أنا ، وأن من ترك لله وجد ، وأردت أن لا أريد واخترت أن لا أختار إلا الله٠





The eleventh signal

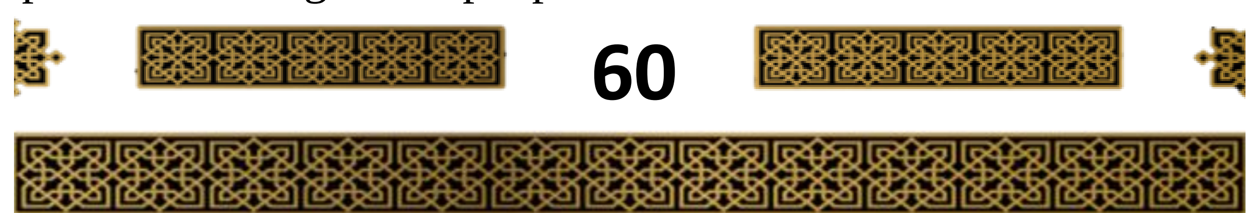
Immigration is your travel to Him from you, and a walking by Him, in Him, and coming from you without you, to Him.

"I am going away to my Lord who show me the way"

(Migration between a way and a reality)

It is a move from what you want, to what He wants. A travel from your fancy to your Lord. Mecca was the best town to the heart of the prophet, but he came out of what he loved to whom he loved. It's a walk by Allah, coming to Him leaving yourself. The prophet achieved the top degree of slavery, by this journey.

He has been taken to the Aqsa mosque at night, and went up to the highest degrees to the sky where he reached a place, no one ever has been there before him and even after him. He came home after all this, and his bed was still warm. There was no any kind of danger can threat him from his enemies neither the pursuit of the ignorant people.





During this migration to Taiba, he rescued himself and his friend Abu Bakr to certain death from his tribe Quraysh.

Yet, our prophet was given the example of trusting His Lord, and did not care about how strong his enemies were, so he achieved typical the meaning of slavery to Allah (love, trust, and submission to Allah's well).

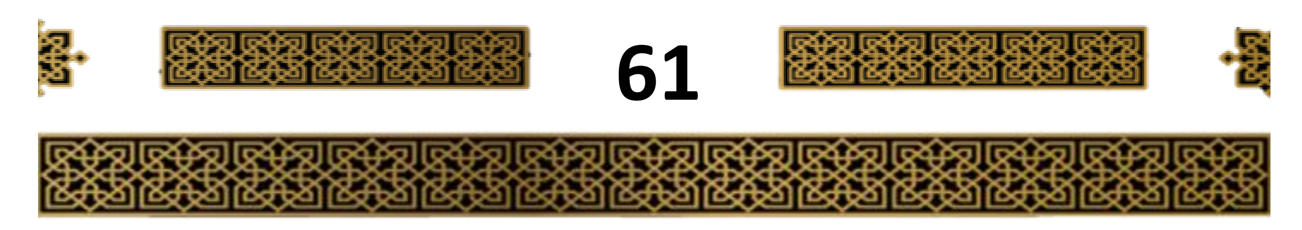
When he decided to migrate, he came out by His Lord, saying (You are my companion in this travel) and saying his famous words about Mecca (Unless your people made me leave you, I wouldn't have left you ever), then His Lord answered him in Quran "He who has assigned the propagation of the Quran to you, will bring you back to the destination", when the prophet came out depending, only on His Lord, He said to him "when you think they are looking at you, in fact they can't see you".

I learnt from that …

To be with Allah without myself…

Whoever leaves anything for the sake of Allah, the result is finding something better than what you have left.

I wanted, not to want but Allah, and chose, not to choose, but Allah





الرسالة الثانية عشر

{ من ظلمات أكل الحرام : ـ المال الحرام له تسع ظلمات : لا يقبل لصاحبه صلوات ، يسوق القلب للشهوات ، يقوي الجرأة على الزلات ، يطمس البصيرة بالغفلات ، يحجب عن فعل الصالحات ، ينزع الأنوار والأسرار والبركات ، يصد عن طريق الأئمة السادات ، يجلب الهم والأمراض والبليات ، يصرف عن الأوراد والآيات }.

مابين جيبك وقلبك

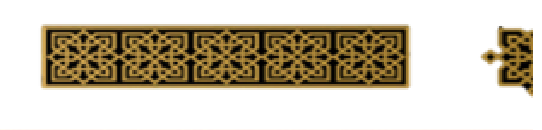
سألت يوما عن الإسم الأعظم فقيل لي ...

كُلْ حلالاً واسأله تجيبك سائر الاسماء ، بل تورع الحرام ويستجاب لك بلا كلام ، فلقد عجبت من أهل السلوك في ذلك الزمان ،أضاعوا العمر في البحث عن الإسم الأعظم ونسوا أن العبد وإن دعا بالإسم الأعظم ومطعمه حرام كيف يستجاب له

((تنبيه))

إن الصلاة والأوراد والدعوات لا تستجاب بلقمة حرام أربعون يوما ، فلهذا يقول النبي عليه السلام(إن العبد ليأكل اللقمة من حرام لا يقبل منه صلاة اربعين يوما)) ،وكذلك ذكر الرجل أشعث أغبر يطيل السفر يدعوا الله وماله حرام وملبسه حرام ومطعمه حرام وغذي بالحرام فقال النبي ((أنى يستجاب له)).

فلقد قال النبي عليه الصلاة والسلام (إن الله طيب لايقبل إلا طيبا ..وإن الله أمر المؤمنين بما أمربه المرسلين ثم تلى قول الله ((يا أيها الرسل كلوا من الطيبات واعملوا صالحا)).





* المال الحرام يمنع من دخول الجنة ، فقد قال كل جسم نبت من حرام فالنار اولى به٠

لذلك قلت في(الياقوتة) : ــ (والله ما اجترأت النفوس على الآثام الا بعد أكل الحرام ،وما نزلت البلايا والأوحال إلا بعد ترك الورع في جمع الأموال ، وما انصدت الناس عن الصراط المستقيم ،الا بعد التعدي على مال اليتيم ، وما فسدت القلوب الا بما سكن الجيوب٠

لعلك تكون قد فهمت قول الحبيب عليه السلام لسيدنا سعد : أطب مطعمك تكن مستجاب الدعاء ، فلاتتعب نفسك في معرفة الأسم الاعظم ، لكن جاهدها ان تطيب المطعم ، وساعتها يستجاب لأمانيك قبل دعاويك ، ويستجاب لآمالك قبل أقوالك٠فبقدر ما تكن له مجيباً يكن لك مجيباً ، فربك يقول ((فإني قريب اجيب دعوة الداع إذا دعان فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون))٠

((تأمل))

فليسجيبوا لي إستجابة من يؤمن أن ماعند الله باق لعلهم يرشدون إلي مواطن الامن يوم التلاق٠



The twelveth signal

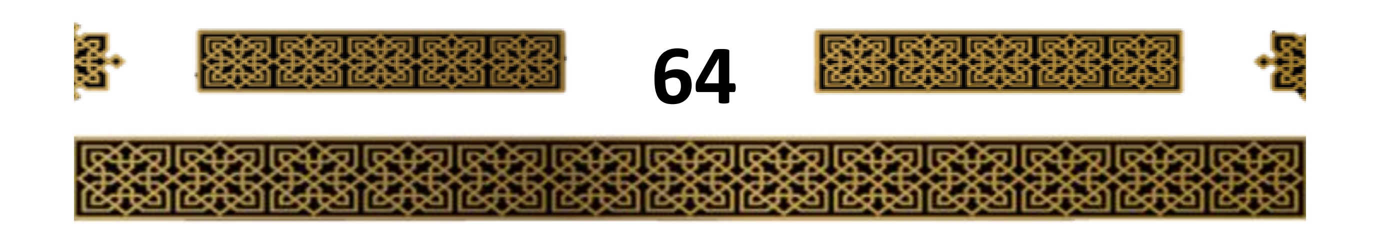
From the darkness of eating the forbidden (Haram)…

The forbidden money has nine effects of darkness…

- *Prayers are not accepted from this person.*
- *Drives heart to lusts.*
- *Strengthens the audacity of the slips.*
- *Obliterates vision with inattention.*
- *Blocks from doing good deeds.*
- *Removes lights, secrets, and blessings.*
- *Repels from the way in which there is a sheikh.*
- *Brings concern, diseases, and municipalities.*
- *Distracts from the verses and the worshipping.*

(Between your pocket and your heart)

Once, I asked about the greatest name ever of Allah. So I was told…





Eat from pure money (halal), after that ask Him, you will find all the names are respond able to what you ask for. Fear from the forbidden money, and without any word, you will be responded.

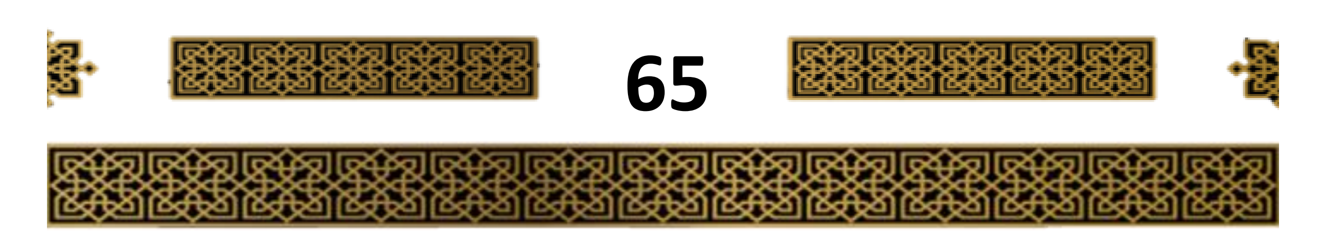
I wonder about what Muslims who may waste a lifetime, in a search for the greatest name of Allah, and forgetting that if the servant, even if he knows the greatest name of Allah, asks Allah while he is eating from Haram, then how come he can be answered!!!

Attention!

Prayers and worshipping is not accepted for forty days, only by a single bite of Haram. The prophet has said (The servant eats the bite of Haram, and as a result, no prayer is accepted for forty days). Also, the prophet mentioned, a servant who is a shaggy man, the most arid man, who prolongs the journey, prays to Allah, and his money, wearing, and his food is from Haram, how come Allah responds to his asking!).

The prophet has said…

(Allah is good, He accepts only good, Allah commanded the believers what the missionaries (prophets) ordered, then the





prophet said the saying of Allah “O you apostles, eat things that are clean, and do things that are good”.

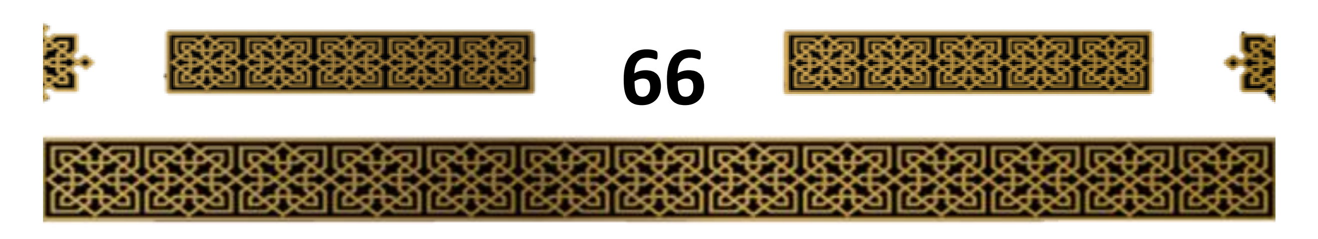
Forbidden (Haram) money forbids you from entering paradise. He (the prophet) said (Each body grew from Haram; fire is a worthy of it.

That’s why I said in the (Sapphire)…

I swear that, souls were not daring to do sins, until eating Haram. The calamities did not come down until after dropping the pious in collecting money. People were not stopped from the straight path, except after the orphans’ money were infringed. The hearts were not spoiled, except by what stayed at your pockets.

You may now, have understood what the prophet meant when he told Saad Bin Moaz, pure your source of money, and your prayers would be answered.

So, do not bother yourself, by trying to know the great name of Allah, but do your best to pure the source of your money, and then you will be accepted from Allah. Not your prayers only, but also your wishes even. As much as you obey your Lord, He will respond to you.





Allah said “When My devotees enquire of you about Me, I am near, and answer the call of every supplicant when he calls. It behaves them to hearken to Me, and believe in Me that they may follow the right path”.

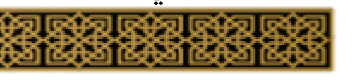
Meditate the saying of hearken to Me this who believes that what Allah has, is permanent “that they may follow the right path” to the place of safety in the judgement day.



الـرســالـة الثالثة عشر

التصوف هو:
{ سفر من هواك لمولاك }٠

وشرح ذلك الشيخ فقال : ــ
عايز تعرف أنت ولي أم دعي؟؟
سهلة جداً ، على أيهما يشتد حزنك ؟ على ضيق الرزق ولا فوات الورد !
بأيهما تفرح ؟ بما تدخر أم بما تتصدق !
بأيهما تخاف ؟ ملامة الخلق أم ملامة الخالق !
بأيهما تحزن ؟ ضياع حظك من الدنيا ،أم ضياع حظك من زاد الآخرة !
في ناس ياجماعة كانت بتصلي الفجر جماعة وبطلت ،ولم تحزن ،مع انه لو رفعوه من وظيفة لوظيفة اقل ممكن يموت كمداً ، في ناس لو احس ان ضربات قلبه غير طبيعيه ممكن يموت من القلق والخوف ويسارع للطبيب ، ومع ذلك لايجد في قلبه حضوراً ولانورً ، وقوة ايمانه ضعفت ،وأصبح القلب ميت الإحساس بالله ولا يحركه ذلك ولا يتأثر٠
في ناس لو زوجته مرضت شويه يجري على أكبر المستشفيات ،ويراها مريضة بالموضة ولاتصلي وتسمع الأغاني وتهجر كلام الله وتخرج للناس عريانة متبرجة ولا يتأثر٠
ناس علمت ولادها لغات أجنبية على أعلى المستويات وابنه لايعرف يقرأ الفاتحة صحيحة٠
في ناس عايشة تاكل وتشرب وتلبس وتروح النادي وتسهر على المواقع الإجتماعية والأغاني٠






وناس قسمت الليل ثلاثة أقسام أول الليل الأم تقيم الليل والثلث الثاني الأولاد والثالث الأب ثم يستيقظون لصلاة الفجر جميعاً.
في ناس والله ياجماعه ماتعرف عن سيدنا محمد غير اسمه فقط.ومع ذلك حملوا أعلى الشهادات العلميه في مجالات الحياة.في بيوت أصبحت الشياطين هم أصحاب البيت وأصحاب الدار ضيوفاً عليهم ، بيوت لايذكر فيها إلا الأغاني والمسلسلات والعري.
في نساء معتكفة طول اليوم في المطبخ تتفنن في عمل أشهى الأكلات ويمر الظهر والعصر ولاتصلي والغريب أنها لا تعطي من طعامها هذا لفقير ولاتسمح بدخول ضيف ، وبالليل إما سهرانة مع المسلسلات أو تسمع الأغاني.
ارجعوا إلي دواليب الملابس فلعل فيها ما يكسوا فقير تدخل به الجنة.
والله ياجماعة في ناس عندها استعداد تشتري كل شهر طقم جديد وتلبسه مرة وترميه لكن يقول لك مينفعش الفقير ده يلبس لبسي ، مش عيب لما يأذن الفجر وانت نايم .ينفع المصحف في بيتك عليه تراب الهجر.
ينفع جاء موعد الزكاه ولاتخرجها.قادر تحج وتعتمر وتقول أصْلِيِ بأمن مستقبل عيالي.
ينفع تشوف ولادك وبناتك لايصلون تسكت.
ينفع تاكل كل يوم لحم ودجاج وجارك أو أخوك أو قريبك لايجد من يطعمه.
ينفع طول الليل تتابع المسلسلات والأفلام والفيس والواتس ولا تصلي لله.
ينفع تكون مش عارف مين هو سيدنا محمد.
ينفع تشوف زوجتك وبنتك مش بتصلى وتسكت.
سامحوني كلكم بس ربنا يكفينا شر السلب بعد العطا
وما أبرئ نفسي إن النفس لأمارة بالسوء إلا مارحم ربي.





The thirteenth signal

Sufism is…

[a travel from what you love to your Lord }

The sheikh explained this and said:

Do you want to know whether you are a Waliy (an ally of Allah) or are you faking being so?

Very easy

What makes you really sad?

Narrow livelihood, or messing your religious duty (Werd).

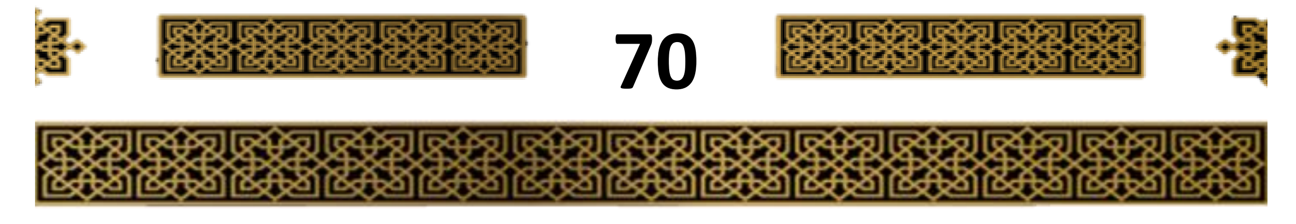
What makes you happy?

Saving money, or paying it in charity?

Which can be more fearful for you?

Being blamed from people, or being blamed from Allah?

What can cause you sadness?





Losing your luck in this world?

Or losing your luck in the afterlife?

There are some people who used to pray Fajr regularly in the mosque, they stopped, and nevertheless, they are not grieving it.

Although, if reassigned in a lower position at his work, he would die of anger.

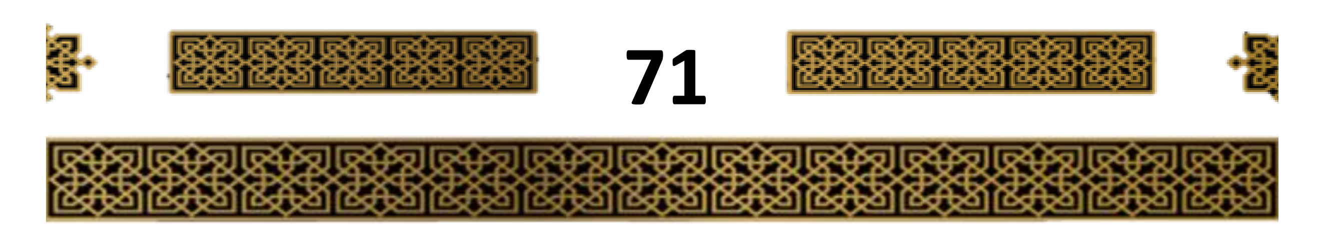
There are some people who may die of anxious and fear, if their heart beat is unstable, and rushes to a doctor.

Nevertheless, he cannot find in his heart any existence, neither a light, and his strength of belief getting weaker.

The heart has become senseless to Allah, and never touched or moved by this.

Some people may rush to the biggest hospitals, if their wives were sick.

Yet, if their wives are sick by (fashion), or sick by not praying to Allah, or even being sick by listening to music, leaving words of Allah, or being sick by going out uncovered, all of this sickness, and he is not touched or moved to do an action.





Some people gave much attention to educate their children foreign languages, yet their children cannot read AlFatehah in a correct way.

There are some people who are living, eating, drinking, wearing, going to clubs,

Staying till late hours using the social media, and listing to music …

Other people have divided night into three parts, first third, Mother is at night pray, second third children, and the third the father, then all wake up to pray Fajr.

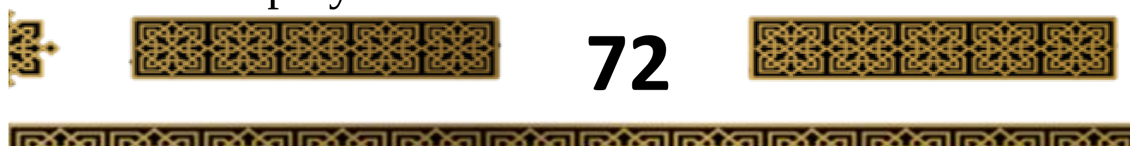
I swear to Allah, there are some people who know nothing about Muhammad the prophet, except only his name…

Yet, they may have a PHD in different fields of life.

In some houses, demons became the owners of the house, and the real owners has become guests.

These houses, only music, films, and uncover, can be found in them.

Some women stay all day long at kitchen, doing their best to do best and delicious meals, Thuhr, and Asr pass, and they would never pray.





The strange thing is that they would never give of their food to a poor, and never permit a guest to enter their houses.

At night, they even staying at till late watching T.V., or listening to music.

Get back to the wardrobes of your houses, there may be anything can be worn of the poor, and this can be the cause of you, going to Heaven.

I may say, that there are some people are ready to buy new clothes, wearing them once, throwing it, yet not giving it to a poor, saying poor people cannot wear what I wear.

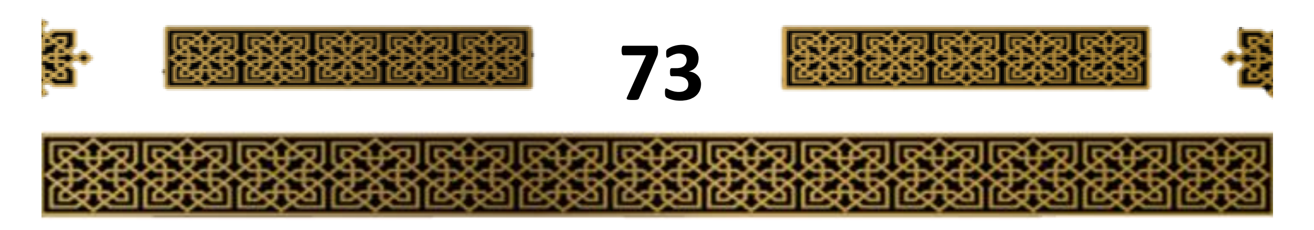
Isn't it shame, if Fajr is due and you are still asleep?

Is it acceptable to leave The Holly Quran covered with dust of desertion?

Is it acceptable that Zakat is due, and you do not pay them?

Is it acceptable to be capable of doing Haj(pilgrimage) and Omra, and reclaim that you are to assure the future of your children?

Is it accepted to watch your children, not praying, silently, and doing nothing about it?





Is it accepted to eat different kinds of food daily, and your neighbor, your relative, or even your brother is hungry?

Is it accepted to stay all night long watching T.V., and using social media, and never to pray to Allah?

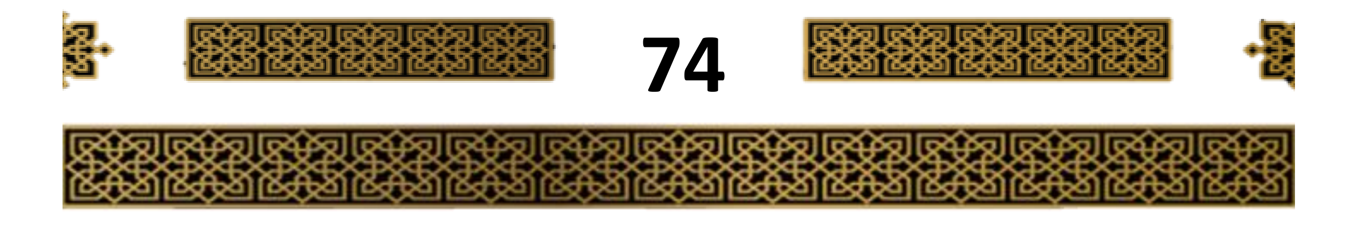
Is it accepted that you do not know who our prophet Muhammad is?

Is it accepted for you to see your wife and your daughter, not praying to Allah, and shut your mouth?

Please, forgive me all, yet I ask Allah, to save us all from blocking us of His Giving.

Allah says:

"Yet, I do not claim to be innocent, the soul command evil, except those on whom my Lord is forgiving and merciful".





الرسالة الرابعة عشر

{ العبد بين الذكر والغفلة}

تأملت قول الله عز وجل ((ولاتطع من أغفلنا قلبه عن ذكرنا))) ، فعلمت ثلاثة إشارات وثلاثة بشارات٠

فأما (الإشارة الأولى) فقوله تعالى (أغفلنا قلبه)فساقني ذلك أن أعلم أن الغفلة عقاب وحجاب وحرمان من مواهب الوهاب فالله لا يمنح ذكره إلا لأهل بره، فأسرعت إلى بشارة (((فمن شاء ذكره)))٠

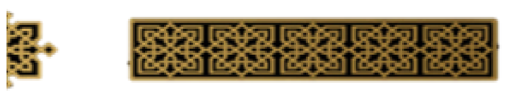
(والإشارة الثانية) فقوله أغفلنا((قلبه)) ، فعلمت أن الغفلة لاتكن فقط باللسان بل قد تذكر بلسان غافل الوجدان ، لذا أقول ليس كل ذاكر مسبح بحمد ربه فقد يسوقك شهود غرورك بعملك واحتجابك بذكرك عن من به ذكرك إلى أسفل مواطن الغفلة ، فتراك مسبحاً بحمد نفسك لابحمد ربك ، فعلمت بشارة (واذكروه كما ماهداكم)٠

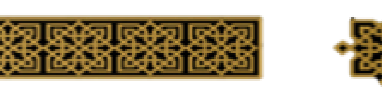
(والإشاره الثالثة) فقوله تعالى (أغفلنا قلبه عن (ذكرنا) فعلمت أن للغفلة دركات من تخطاها أدرك البركات ، أولها غفلة باللسان عن الذكر فمن تخطاها كان ذاكراً ، وثانيها غفلة بالوجدان عند الذكر فمن تخطاها كان مذكوراً ، وغفلة بالذكر عن منة المذكور فمن تخطاها صار ذكراً وأعطي من الولاية منشوراً ، فساقني ذلك لبشارة (فاذكروني أذكركم)٠فلما أدركت ذلك ،علمت أنني غريق في سبحات إنعامه وغريق في محيط إكرامه ، فقارنوا يا عباد الله بين قوله (أغفلنا قلبه عن ذكرنا) ، وبين قوله (فمن شاء ذكره) ، وبين قوله (ولاتطع من أغفلنا قلبه عن ذكرنا) ، وبين (واصبر نفسك مع الذين يدعون ربهم بالغداة





والعشي يريدون وجهه) ، سيفسر ذلك لكم ان من أعظم كرامات الذاكرين أنهم في معية الله وفي تحت نظر رسول الله ، فأولئك هم الدر المكنون في أسرارلاخوف عليهم ولاهم يحزنون.









The fourteenth signal

(The servant between contemplation and negligence)

I meditated the saying of Allah Almighty…

"and do not follow him whose heart We have made oblivious to Our remembrance".

From this verse I learned three signals and three good omens…

As for the first signal…

His saying "oblivious his heart" made me know that oblivion is considered a blocking, punishment, and deprivation from the giving of Allah, Allah only grant remembrance to His good servants, so I rushed to His saying "Let him then who heeds remember it".

As for the second signal…

His saying "oblivious his heart" made me realize that oblivion is not only by tongue, you may say by your tongue, yet your emotions are dead.





That's why I say, not everyone who remember Allah is considered a glorifier of Him. Your ego by your remembrance, and you blocking from Allah by it, can lead you to be at the deepest degree of oblivion. You become a glorifier of yourself, instead of being a glorifier of your Lord, from this I learned what's meant by His saying "And remember Him as He has shown the way".

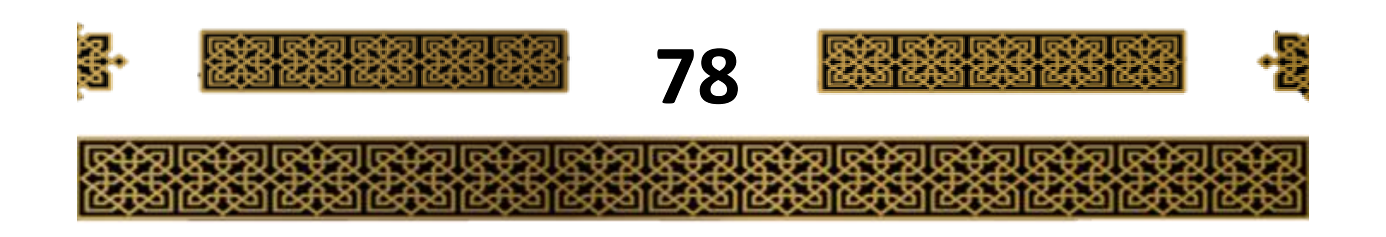
As for the third signal…

His saying "his heart was oblivious to our remembrance" made me knew that oblivion has certain kind of depths, whoever passes them, will attain the blessings from Allah.

The first depth is being oblivious by tongue from the remembrance, and who passes it is considered an acting man of remembrance.

The second is an oblivious by the heart from Allah, and whoever passes it, is considered a man who is being remembered.

The third is being oblivious by the remembrance from the remembered, and whoever passes it, becomes a Waliy.





All of this lead me missionary of what Allah said “so remember me, so I remember you”

When I realized it, I knew I was blessed from Allah, and was drowned at the ocean of His generosity over me.

You are to compare between two sayings: between “we oblivious” his heart from “our remembrance”, and the saying “let him then who heels remember it”.

Also, another two sayings: the first “and do not follow him who’s his heart we have made oblivious to Our remembrance”, and the second “preserve with those who call on their Lord, morning and evening, seeking His magnificence”.

This would explain to you that one of the most distinctions for the people who remember Allah, that they are in the company of Him, and under the look of the prophet Muhammad. These people are the true hidden jewels, and was mentioned in Quran as “and will have neither fear, nor regret”.



الرسالة الخامسة عشر

{ضرورة اتخاذ الشيخ المربي}

هل يحتاج ربنا إلي واسطة بينه وبين عباده؟٠
قلت: إن الله لايحتاج الى واسطة ليصل مدده إليك ، لكن أنت تحتاج ألف واسطة ليتعطف بالرضا عليك
أولأ اسمع قول الله..((الرحمن فاسأل به خبيرا))٠
تأمل قوله خبيراً ..لم يقل عالماً فقط بل لابد من أن يكون خبيراً ،فالخبرة مقام أشمل واعمق من العلم ، يعلمنا الله ويأمرنا أن نتخذ الخبير وسيلة لمعرفة الرحمن ، لم يقل الرحمن فسأل به الرحمن بل قال فسأل به خبيراً ((فالخبير وصل لمعرفة الله وعاد ليخبرك بما استفاد))٠
يانازلين منازل الأسياد ، يا طالبا سلمى وحي سعاد ،إختر أمامك سيداً يحميك من طرد ومن إبعاد٠
*** وفي قصة موسى والخضر***
((قال له موسى هل اتبعك على ان تعلمن مماعلمت رشداً)) ،تأمل موسى نبي والخضر ولي انظر للتواضع ، تأمل قول موسى (هل اتبعك) انظر الحرص على الصحبة ، تأمل قوله مماعلمت انظر للادب في مخاطبة الاستاذ٠

* فلهذا اقول بحول الله :ــ
في قصة الخضر الجليل إشارة
لكل مريد قاصد رتب الهنا





ففـي قـتـل الـغــلام لـطـيـف ســر

لـنـفـس تـقـدس للمليك مع الـفـنـا

وخرق سفين الـسـائـريـن تـلطـفـا

ففي الزهو امواج المفاسد والعنا

وهــدم جـــدار الإغـتـرار تـأدبـا

ورفـع جـدار الإفـتـقــار لـربـنـــا

وسـير به فاصبر إذا رمت الهنـا

فـربـك فـعـــال ولـم افـعـــل أنــا

عجبت ممن يفسر قول الله ((وإذا سألك عبادي عني فإني قريب)) ، على أن الله لايحتاج لواسطة ، أقول لايعي معارج القرب إلا من سكنها ولا يدرك معانيها إلا من عرفها ، وليس من سمع كمن شاهد ورأي ، فياليتنا ركبنا مراكب الآداب في مواكب معارج الأحباب ، يا ليتنا سجدنا سجود رب زدني علما ، لكنه الجهل ياعباد الله والجرأة على كلام الله٠

فالله قريب نعم ....لكن بعدنا عن منازل القرب أعمانا عن شهود قربه ، فهو لا يحتاج واسطة ليصل مدده إلينا لكن تأمل قوله((وإذا سألك عبادي عني)) ، فالسائل لا يسأل الا عما يجهل والمسؤل لابد ان يكون أقرب من السائل للمسؤول عنه ، لذا كانه يقول يا بعيد ، انا القريب ولكن أعماك بعدك عني ، دع ما سواي تراني اطلب رضاي تجدني ، لذا اقول الله لايحتاج واسطه ليصل مدده إليك، لكنك تحتاج ألف واسطة ليتعطف بالرضا عليك٠

تأملوا قول ربنا لنبيه (والله يامحمد لو سلكوا إلي كل طريق واستفتحوا علي كل باب ما فتحت لهم حتى ياتوا خلفك يامحمد))٠هل ربنا هنا فتح لكل من جاءه بالواسطة وبغير الواسطة ، قال حتى ياتوا خلفك يا محمد٠ إذا فالـنبي هو باب الله الذي من جاء من غيره سدت عليه الطرق والابواب ٠



تأملوا ايضاً قول الله عز وجل(ومن يضلل فلن تجد له ولياً مرشداً) ، هذا تصريح واضح من الله يوضح للعباد طريق الهدى والرشاد ، أن من سلك الطريق بغير أستاذ موصول ، سيره يطول ولن يبلغ الوصول٠
لذا قلت أن المحروم من انقضت أيامه ولم يكشف له خضره عن لثامه ، آه لو علم المريد بمن أوصلناه لاتخذ يوم بيعتنا عيداً ، ولو علم يد من سبقت أيادينا لسجد في محراب الشكر عمرا مديدا ،
٠٠٠ومن شروط الصحبة : ــ لزوم الود... والتزام الورد ...وصون العهد٠
ومن هوالشيخ ؟
هومن إذا لقيته زالت حجبك وتجلت روحك على عرش قلبك ، ودنا ميقات قربك ٠الشيخ من خدمتك نظراته قبل عباراته٠من دلك على ربك وسار بك في معارج قربك حتى قيل هاك أنت وذاك ربك٠شيخك من بنظرته يرقيك وبعبارته يزكيك وبإشارته يوليك٠من أخدك منك وغيبك عنك ٠شيخك من نطق عنك بلاسؤال٠



The fifteenth signal

Allah is not in need of a medium to deliver His supply for us, but you need a thousand means so that His supply reaches you.

(The necessity of being under the supervise of an educator sheikh)

Does Allah need a medium between Him and His servants?

I mentioned earlier, that Allah does not need a medium to deliver his supply to you, yet you need a thousand means to kindly be satisfied to you.

First, listen to Allah almighty's saying "He is the benevolent. Ask those who are well informed".

Meditate his saying well informed (expert), did not say just a knower, by the has to be an expert. Experience is more comprehensive, and a higher rank than knowledge.

Allah tells us and teaches us, to take the expert one as a means to know The Merciful. He did not say the merciful, ask





the merciful, about Him, but He said, ask the well informed.

(The well informed one (sheikh) reached to know Allah, and came back to tell you about what he has faced, through this journey).

Poem: To those who want to be in a superior degree, to those who ask to be with the highly people. Chose a master to be in front of you, protecting you from an expulsion, and from a deportation.

In the story of Moses and El Khedr (The green waliy)

“Moses said to him: May I attend upon you that you may instruct me in the knowledge you may have been taught of the right way”.

Meditate and notice, Moses is a prophet, El Khedr is a waliy (a lower degree), look to the modesty. Look at the saying of Moses (shall I follow you), look how keen him to the companion. Look at his saying (the knowledge you have been taught), see how polite is the way of addressing the teacher.

This why I say by Allah’s welling, (poem):

In the story of venerable El Khedr, there is a sign, for everyone who aims to reach the degrees of blissful.





In killing the young boy, there is a nice secret, for someone who is reverberating of Allah, concerning death. The breach of the ship of the travelers, it was a kind of gentleness, there were waves of evil and a suffering, were coming ahead.

And politely, the wall of alienation has been demolished, and the wall of being poor to Allah, has been built.

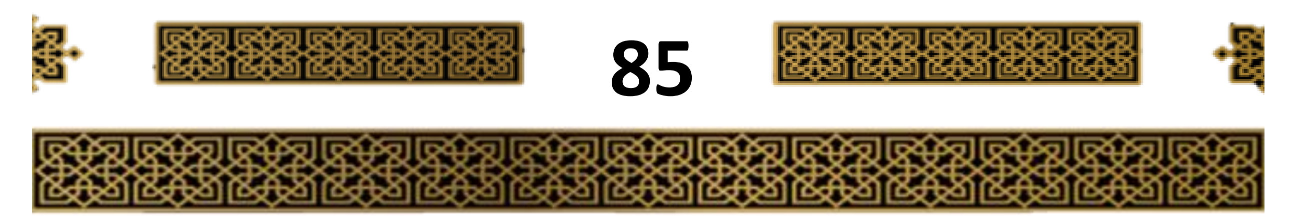
Walking by Him, be patient if you aimed happiness, your Lord is a doer, and I am not!

I was impressed from this who interpreter the saying of Allah: “When my devotees enquire of you about Me, I am near”, that Allah does not need a medium, I say …

He is not aware of the proximity, except those who lived in it, and he does not know what it means, except for those who knew it, and not who heard, is like who ever watched and saw.

I wish we had boarded the boats of manners, in processions of lovers. I wish we would have worshipped the prostration of who said My Lord, provide me with knowledge, but it is ignorance servants of Allah, and the audacity to the words of Allah.

Allah is close to us? yes…





But kept us away from the degrees of closeness, made us blind from watching his closeness to us, so, He does not need medium, so that his supply reaches us.

Yet, meditate His saying to His prophet “and if my servant asks you about Me”, the asking one, is only asking about, Who, he does not know, and the asked one (the prophet) has to be nearer to this Whom they ask about (Allah), from those (the servants) who asked.

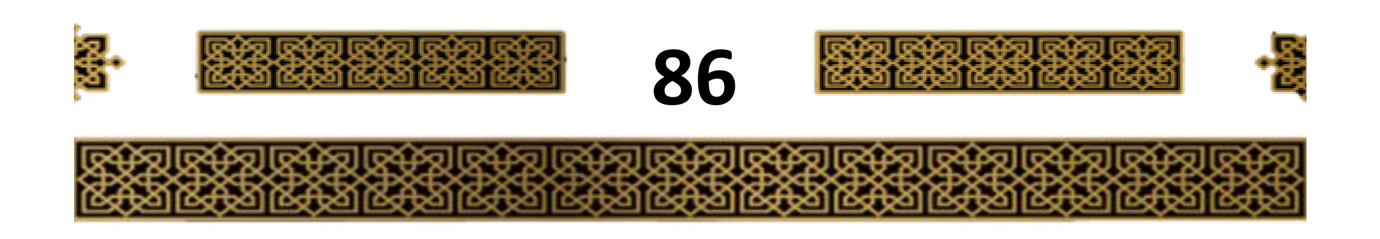
That’s why the poet said, as if Allah says…

O far, I am close, being away from me, made you blind.

Drop everything, but me, then you can see me, ask for my satisfaction, then you can find me.

That’s why I said that Allah, does not need a medium, so that His supply reaches you, but you need a thousand means, to sympathize over you by His satisfaction.

Meditate the saying of Allah to His prophet in the Holy Hadeeth: (Wallahi (I swear), Mohamed, if they came to Me, in every road, and knocked on every door, I wouldn’t open for them, until they come behind you, Mohamed).





At this saying, did Allah opened for all, those who has a means, and those who has not? He said, until they come behind you Muhammad. Then, the prophet is the door to Allah, whom ever comes from any other, all roads and doors are closed.

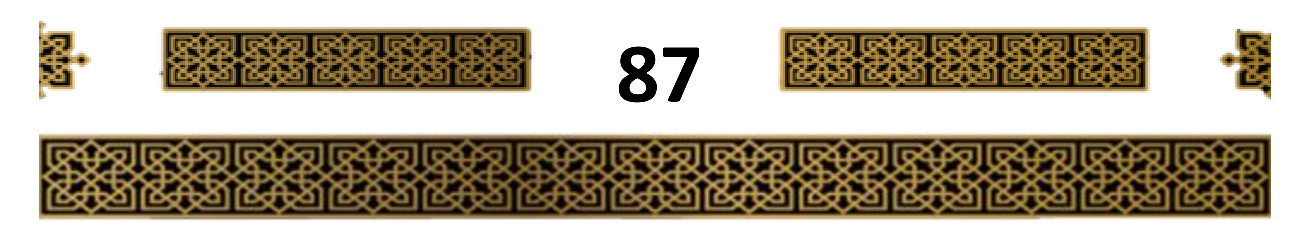
Also, meditate the saying of Allah: “and whosever goes astray, will not find a guide to show him the way”.

This is a clear statement from Allah clarifies for His servants the way of guidance and maturity. That whoever takes the way without a connected teacher, his march will become longer, and can never reach.

That’s why I said that the disenfranchised one is this whom his age passes, without revealing his veils.

Ah, if the follower knew, by whom we made him connected, he would take the day of the pledge as a feast. If he knew whose hand was ahead of ours, he would have thankfully prostrated for a lifetime.

From the conditions of the companionship, is committing to love, sticking to your religious duties and preservation of the covenant (pledge).





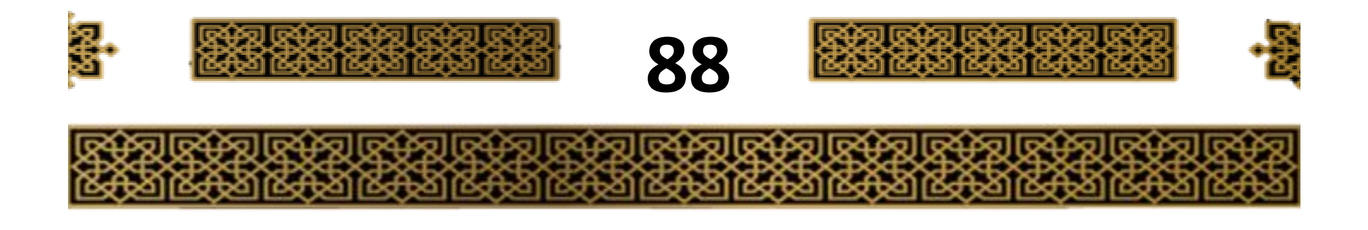
(And who is the sheikh)

Whom if you meet, your veils are gone, your soul becomes apparent and crowned over your heart, and the time of your closeness is due. The sheikh whom his looks serves you, even before his sayings.

Who shows you the way to your Lord, who walks along with you till you reach to the end of the road, saying here you are and your Lord.

Your sheikh, by his looks you are upgraded, by his saying you are purified, and by his signs you are being taking care of. Who pulls you from yourself, and who makes you hide from your ego.

Your sheikh is this who pronounce instead of you, even without asking about anything.





الرسالة السادسة عشر

{ يا ولدي إن أراد الله للسالكين العطاء كشف لهم عن أشياخهم الغطاء }٠

((الولي بين خصوصية وبشرية))
إن الله إذا اراد أن يفتح لعبده باب وصال بحضرة المتعال ، دله على عارف كامل وأزال ستار البشرية عن أنوار الخصوصية ليحصل به من باب الإرشاد جمعية الدلالة على أنوار الربوبية ، لذلك يقول الشيخ ابن عطاء الله (سبحان من لم يجعل الدليل على أوليائه إلا من حيث الدليل عليه ، ولايوصل إليهم إلا من اراد أن يوصله إليه)٠ولذلك قال شيخنا البكري في ((ورد السحر))) : ــ"إلهي دلني علي من يدلني عليك ٠٠٠وأوصلني إلي من يوصلني إليك "٠وقد كان أبوحنيفة رضي الله عنه يتصدق كل يوم صدقة يقول عنها لكي تحتجب بها عني خصوصية أشياخي ولا اري فيهم مكروهاً يسوءني فيعجزني عن طلب العلم والسير إليك٠فالله قد ذم قوما عاشوا مع اكمل أهل الخصوصية سيدنا محمد الكامل الطاهر النور الأنور والسراج الأبهر ، ومع هذا لم يروا إلا يتيم أبوطالب وقالوا يأكل الطعام ويمشي في الاسواق ، وعاتب الله هذه القلوب المحجوبة والبصائر المعتلة بقوله (وتراهم ينظرون إليك وهم لايبصرون)٠(إنها لا تعمى الأبصار ولكن تعمى القلوب التي في الصدور)٠فمن دله الله علي شيخ التربيه وكشف له سرالخصوصية شرب وازداد رياً ٠ومن حجبه وصف البشرية عن شهود لوامع انوار الخصوصية ما انتفع بالصالحين،وربما جحد فضل الله على عباده ،وربما أوقعه سوء الأدب إلي سياسة الدواب ،





وما ازداد بالسير إلا غياً ٠لأن صحبة عارف ذو جلوة خير من قضاء العمر كله في خلوة ، فالعارف بنظرته يواليك ، وبعبارته يزكيك ،وبإشارته يرقيك ، والمحروم من انقضت ايامه ولم يكشف له خضره عن لثامه٠





The sixteenth signal

My son,

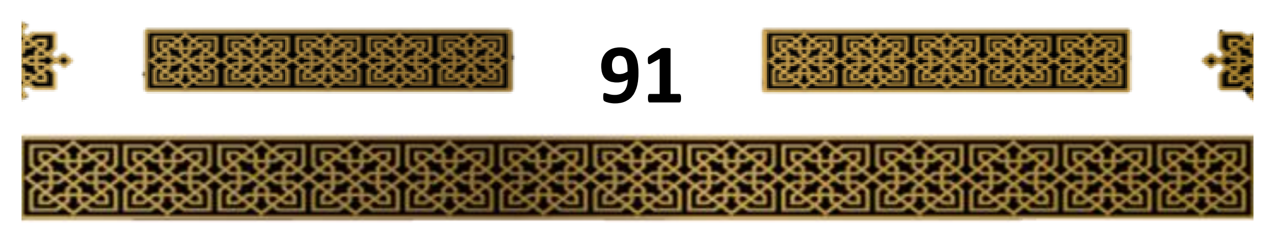
if Allah wants to give to His followers, He reveals the cover from their Sheikhs.

(The waliy between privacy and humanity)

If Allah wants to open a door for his servant to be connected through it, He will show him a full knower of Allah, and removes the veil of humanity from the lights of privacy, in order to see and realize the proofs of Godly.

So, sheikh Bin Ataa said (be praised this who made Allah The evidence to His people, is in term of the evidence that He exists, no one would get to them (Sheikh) except the reaching to Allah first.

That's why Sheikh El Bakry said (O Lord, show me this who is delivering me to you, and connect me to whoever takes me to you.





Sheikh Abo Hanifa spent every day a charity with the intention of (so that my Sheikh’s privacy does not being taken away from me, and nothing wrong could happen to him, so he can be able to complete his journey to know Allah, and walk towards Him).

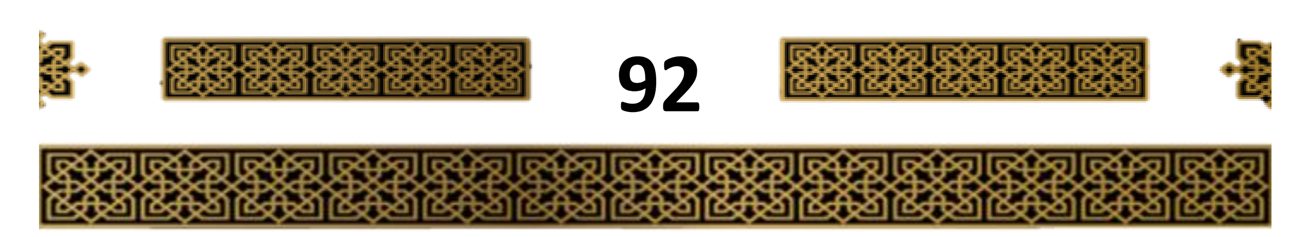
Allah has dispraised some people who lived with the most complete man ever on earth, Muhammad, the pure, the light, and the most complete, and nevertheless, they only claimed him as the orphan son of Abu Taleb, and said he eats food and walks in the markets like any human.

Allah has blamed these blocked hearts in His Quran “When you think they are looking at you (in fact) they cannot see”.

It’s not they eye only, that do not see, oblivious are the hearts within their chests.

The one who is shown the evidence of the Sheikh of education and revealed to him by Allah, he would drink and increased of what he drinks from his Lord.

Yet, the one who is blocked by his humanity is derived from the divine lights, and never benefits from the Sheikh, and maybe he is in gratitude and his impoliteness may lead him to

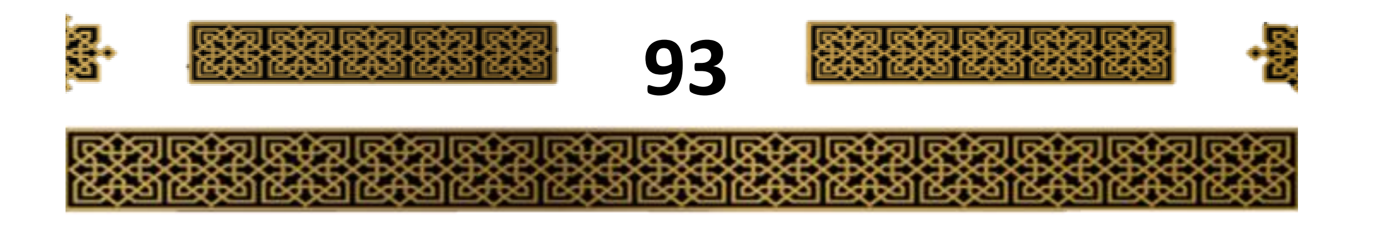




be like an animal, and he becomes misguided, because the accompany of a Sheikh is better than spending all your life in worshipping Allah.

The Sheikh can redirect you, by just a look from him, with his words and signals, he can upgrade you.

He is the deprived one who never met his sheikh.





الرسالة السابعة عشر

التصوف هو:
{أن تبقى في حُلةٍ من شمائل سـيدك ، دون أن تظن أنك سيدك }٠

ثم شرح ذلك شيخنا فقال (فقد ورد في الحديث الصحيح أن رسول الله صلى الله عليه وسلم سئل عن أولياء الله من هم؟ فقال : هم الذين إذا رؤوا ذكر الله٠
كما ورد في ياقوتة الوصايا والحكم : أنه قيل لعارف كيف عرفت الله؟ فقال: لقد نظر إلى ضعفي بعين وداده ، فأدركت أن وهم إحساسي بوجودي كان عين صدودي ، وأن اعتمادي على وهم حولي وقوتي كان سبب بليتي ، فتجردت مني وأقبلت به عليه فكسا ذلي برداء عزته ، وأفاض على جهلي من أنوار علمه وفنيتُ عني فبقيت به ، فلما أدركت أن فنائي صار قائماً ببقائه ، وأنني أصبحت قائماً به ، زال خوفي وانطمس حزني وبان يقيني وأنزلني منزل الذين لا خوف عليهم ولاهم يحزنون وجعل ظاهري مرآة لمواهبه الربانية ، وباطني قائماً بوصف العبودية على بساط (أفلا أكون عبداً شكوراً)٠
بعد أن أغرقني في محيط إنعام كنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها ٠
فقمت بين يديه في هيئة العبودية مجيباً لأمره فكان لي مجيباً لرجائي ٠
وفتح لي خزائن إمداد: ولئن سألني لأعطينه ولئن استعاذني لأعيذنه٠
وتسلحت به في حال عجزي وتفويض أمري وهو حسبي ، فأمدني بجلال قهر: من عادى لي ولياً فقد آذنته بالحرب ، فما أنا إلا مجلىً لإنعامه ، وأعبده بالعجز عن شكر إكرامه٠





لذلك قلت في الياقوتة: إن رمت أن تعرف الولي فسل مولاك العلي، لأن الولي طلسم غيب في كنز علمه الخفي ، وإن رمت أن تعرف العلي فاسأل به ولياً ، لأن الولي مجلى سواطع مواهب العلي في مشهد كرامة " إني جاعل في الأرض خليفة" ، ولقد خص الله الولي بأشرف الأسماء، فقد خصه باسمه الولي ، وتلك أبلغ النعماء ، فسبحان من يلقي الروح من أمره على من يشاء٠

إن الله قد استولى على قلوبهم فلم يدع فيها ذرة لسواه ، لذا كان لا ينام قلب حبيبك رغم نوم عيناه ، فظاهر العبد قائم بوصف البشرية وباطنه هائم في مشهد الأنس في منازل الحضرة العلية ، حتى يصير القلب مرآة لحقائق فاعلم أنه لا إله إلا الله ، فتشرق أرض الجسمانية بلطائف الرحمانية ، فيوضع فيها كتاب المعارف اللدنية الفرقانية ، فيصير العبد فرقان الحقيقة المنشور ولسان القرآن المسطور في مجلى كمالات " كان قرآناً يمشي على الأرض"٠

**** فليست النهاية في أن تراه وتشهده ، لكن كمال الكمال في أن يزول نقصك في كمالات مشهده ، فالقوم بين تعلق وتخلق وتحقق ، وإن شئت قل بين تخلٍ وتحلٍ وتجلٍ وتملٍ ، وإن شئت قل بين رؤية وشهود وشهادة ، وقل بين عبادة وعبودية وعبودة ٠

فالمتحقق شاهد يدل على الله وباب يوصل إلى الله ، فهو شاهد الحضرة ولسان المحاضرة ولسان البشرى ومرآة للأنوار الكبرى٠

فهذا النبي قد خلع عليه الحق من جمال الكمال الرحماني والفيض الرباني وتوجه بتاج حنان " بالمؤمنين رؤوف رحيم" ٠

فقد ألبسه رداء وصفه على التحقيق دون حلول ولا اتحاد ، فهو نائب عن الحق في الخلق وغائب عن الخلق في الحق ، من حيث الدلالة والإمتثال لا من حيث الحلول والمثال ، فقد ستره بستر بشرية(إنما أنا بشر مثلكم) ليخفي روحانية (يوحى إلي) ليجمع الناس إلى مقام دلالة إرشاد (فمن كان يرجوا لقاء ربه فليعمل عملاً صالحاً ولا يشرك بعبادة ربه أحدا)٠



The seventeenth signal

Sufism is to …

Keep in a suit of your master, without thinking that you are your master.

Sufism between (attachment, verification, manifestation, and pursue)

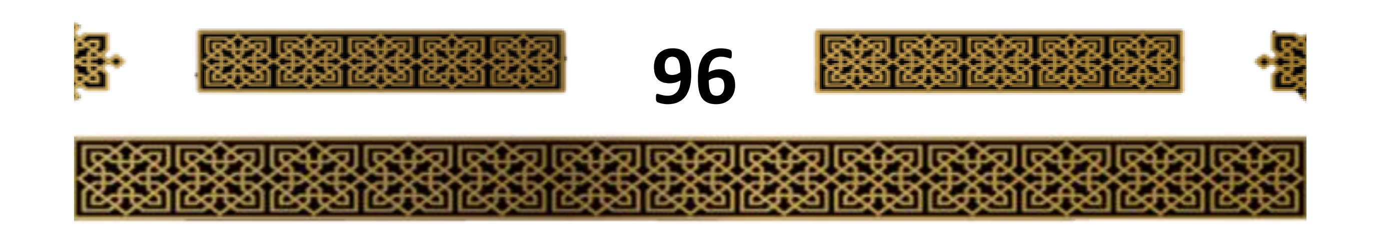
Is to keep in a suit of your master's perfections, without the illusion that you are your master.

It is stated in the correct Hadith…

'Who are Awliya 'Allah, O Messenger of Allah? He said, those if seen, Allah is mentioned. '

He is the servant in the denomination of reference to his Lord.

(It is mentioned in the sapphire of commandments and judgment) my book





It was said to Aref (a man who knows Allah well), how did you know Allah?

He said, because He looked at my weakness with a friendly eye.

I realized that the illusion of my sense of being, was the eye of my refusal.

My dependence on me, and my strength, was the cause of affliction.

So, I deserted myself, and I was headed to Him by Him, then He wore my humiliation a robe of pride.

Allah overflow my ignorance of the lights of His knowledge, I disappeared from myself, my being is by Him only.

So, when I realized that my impermanent is standing by His existence…

And that my existence is attached to Him, only …

My fear has gone, my sorrow has indulged, and my certain has become real.

He put me in the place of "those who fears nothing or grieve".

He made my appearance as a virtual mirror to the Lord’s gifts.





My mystical (inner) is a description of slavery.

On a carpet of "wouldn’t I be a thankful servant".

After Allah drowned me in the vicinity of His blessings, regarding ‘I was his hearing, and I was his sight ‘

‘and I was his hand, and foot’

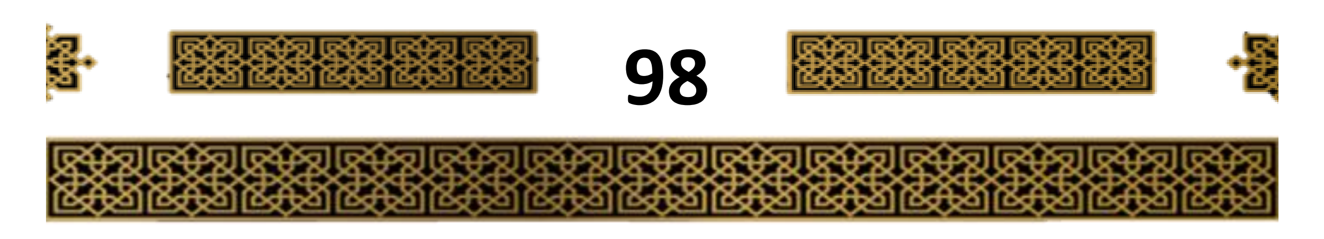
So, I stood between His hands, on the shape of slavery, answering His demands, so He became answering for my hope…

Opened the treasures of supply for me from the gate of ‘If he (my servant) asked me, I would give him, if shelters me, I would shelter him’

I armed myself with Allah, in my inability, authorized Him in all my details, and He is enough for me.

Then He supplied me with the eminence of compelling of His saying ‘Whoever takes a Waliy, as an enemy, then he is at war with Me.’

I am nothing, but an image of Allah’s benefits, and I warship Him through my incapability to thank Him for his generosity to me.





That’s why I mentioned in my book "The Sapphire"

-If you want to know a Waliy, then ask Allah to help you.

Because, the Waliy is hidden in an unseen talisman, in the treasure of His unknown knowledge.

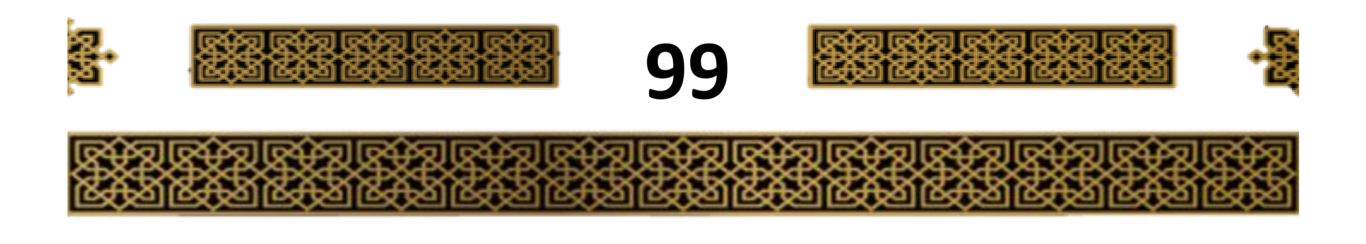
If you are to know about Allah, then ask a Waliy about Him. Because the Waliy is the shown image of the brighten talent of Allah, the highest. In the scene of dignity "I make in the earth a successor".

Allah singled out the Waliy with the most honorable names. He singled him out with the name ‘Waliy” (Guardian), and this is the most blessed.

"Glory, He conveys the spirit, by his command, upon whomever he wills of his servants".

Allah has captured their hearts, leaving nothing of it to anyone else, but Allah. So, your lover’s heart was not sleeping, despite the sleep of his eyes.

The apparent of the servant is based on the description of mankind, the inward passionate in the scene of amuse in the degree of the high existence.





Until the heart becomes a mirror of the facts of "Know, that no God but Allah"

The land of your body rises, with the gentle compassion.

Where the book of The Holly Devine knowledge is placed.

Then, the servant becomes a truly published Quran, and also the tongue of the underlined Quran. In the perfection of "He was a walking Quran."

((Verification, and attachment))

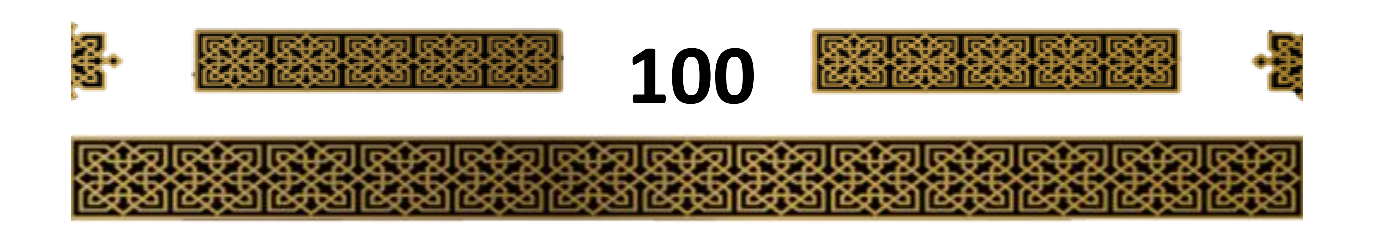
It is not the end, that you see and witness, but the perfection of the perfection is in the elimination of your lack of perfection scene.

People are between, attachment, morality, and the check.

If you like, say they are between give up, beautification, manifestation, and following.

If you like, say they are between witnesses, and a testimony, and say between worship, and slavery.

The verified one is the person who is a witness to Allah, and a door that leads to Allah.





He is the witness of the presence, the tongue of the lecture, and the mirror of the great lights.

This prophet has, graciously, received from the beauty of the perfection of the mercy of Allah, overflow over him, and crowned him by the crown of compassion of “Towards the believers, he is compassionate, and merciful".

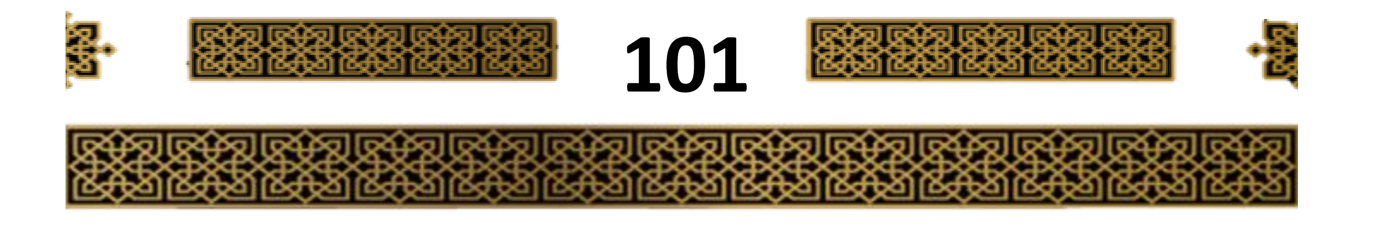
He has put him on a robe of His description, without any incarnation, or example (merging).

So, he is the representative of Allah to mankind, and he is absent from mankind by Allah.

In terms of significance, and compliance, not in terms of incarnation, and example.

He has been covered in human shape, as in “but I am human like you.”, to hide the spirituality that is in “I was inspired.”

To bring people together by the guidance of “whoever hopes to meet his Lord, let him do a good deed, and do not engage in worshipping his Lord".

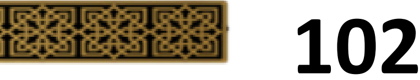


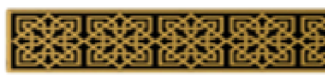


الرسالة الثامنة عشر

{ العارف والعراف
فانظروا عمن تأخذون دينكم٠٠
العارف يجمع الناس ليدلهم على الله ، والعراف يجمع الناس ليرضي هواه ، العارف حاله عند الكرامة الحياء ، والعراف حاله مع الكرامة الكبر والعلاء ، العارف فان عن شهود أفعاله ، والعراف مفتون بأفعاله وأقواله٠ العارف إن رأيته زالت حجبك وذكرت ربك ، والعراف إن رأيته زادت حجبك وانهال كَرْبُك٠ العارف حاله الامتثال ومظهره الكمال ، والعراف حاله الخبال والزور بالأقوال٠ العارف يأخذك لربك وينير دربك ، والعراف يأخذك من ربك ويزيد حجبك }

وشرح ذلك الشيخ فقال: ــ
* عمن تأخذون دينكم *
شتان بين فان في بقاء مولاه ، وبين مفتون بما أولاه٠
شتان بين من يدل عليه ومن يحجب عنه٠
شتان بين من يجمع الخلق لمولاه ، وبين من يجمع الخلق ليرضي هواه٠
فالعارف هو بلاهو بعد فراغه من الهوى لكن سره هو ، (ومن أحسن قولا ممن دعا الي الله وعمل صالحا)٠
ففرق بين داعية ودعي ٠وفرق بين محجوب ومحبوب٠
وفرق بين من دعا إليه وبين من صد عنه٠
(ومن يضلل الله فلن تجد له وليا مرشدا)٠
** شيخك ** من سار بك إلى مولاك وقدسك عن هواك ، ولما بلغت المنازل قال هاك أنت وذاك مولاك٠





شيخك من غيبك عنك وعنه وطواك وفي الحضرة آواك وجمعك ، وفي منازل قدسك أودعك.
شيخك من إن رأيته زالت حجبك وتجلت روحك على عرش قلبك.
شيخك من أقالك من اوحالك وسما بك لأشرف أحوالك.
شيخك من علمك بعبارته ورقاك بنظرته وأوصلك بإشارته.
شيخك من جمع لك الحضرة والمحاضرة بالنظر إليه والجلوس بين يديه.
*** لذا أقول ***
الدخول في كنفهم تسبقه عناية .. ويلحقه ولاية (وأدخلني برحمتك في عبادك الصالحين).



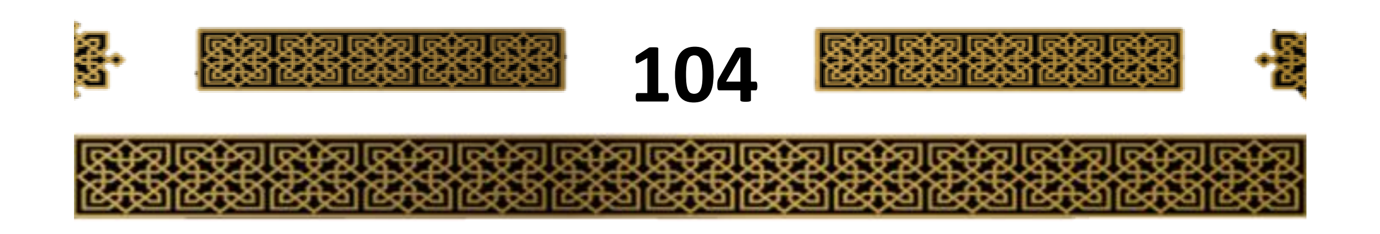
<u>The eighteenth signal</u>

The knower … The diviner …

See who you take your religion from…

The knower, gathers people to guide them towards Allah. The diviner, gathers people to satisfy (pleases) his passion. The knower in his distinction, he is shy, yet the diviner is in arrogance and transcendence.

The knower is mortal, concerning witnessing his deeds, yet the diviner is fascinated by his deeds and sayings. The knower, if he looks at you, all your blockings are gone, and you are to remember your Lord, yet the diviner, if you see him, your blockings increase and your anguish is getting massive. The knower, his status is compliance, and his appearance is perfect, yet the diviner is in foolishness, and perjury. The knower takes you to Allah, and enlighten your road, yet the diviner, takes from Allah, and blocks your way to Him.





(Who do you take your religion from?)

There is a big difference between a mortal, while his Lord is not, and an intrigued, of what his lord gave. A big difference between this who indicates you towards Him, and this who blocks you from Him. Between this who brings creation to his Lord, and this who combines creations to satisfy his whim.

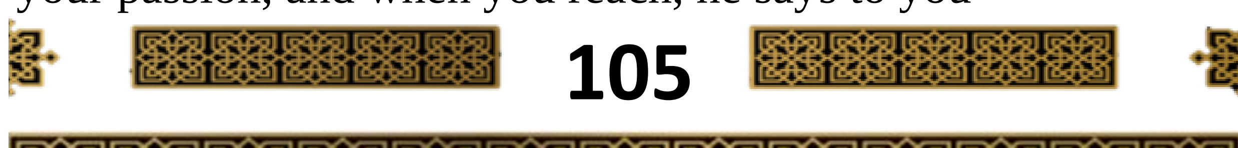
The knower, is a he, yet without an ego, after being free of any passion, and his secret is what Allah said "and who is better in speech than someone who calls to Allah and acts with integrity"

So, there is a difference between a preacher to Allah, and a fake one. Between a beloved one, and a blocked one. Also, a big difference between this who invite to Allah, and this who stands in the way.

"but he whom He misguided, for him you will find no directing friend".

Your sheikh…

He is the one who walks with you to your Lord, holy you from your passion, and when you reach, he says to you





(here you are, you and your Lord).

He is the one who can make you absent from your ego and, at the same time from him, also he contains you, makes a place for you in the divine existence, pulls you together, and finally puts you in a holy status.

He is the one whom when you see, your veils are gone, your soul stays at the crown of your heart, where you can find Allah. He is the one who picks you from your mud, and puts you in the most honorable status you can be.

He is the one who teaches you through his words, who upgrades you through his looks, and by his signs you will reach.

Your sheikh is the one who can add the process of lecturing you with the process of being in the existence of Allah the almighty.

That's why I say …

Going under their umbrella, must be led by divine care, and followed by a wilaya (mandate).

Allah said "and admit me, by your grace, into the company of your virtuous servants".





الرسالة التاسعة عشر

التصوف هو:
{ سجدة فرقك النفساني في مجمع قدسك الروحاني على بساط " واسجد واقترب " } .

وشرح ذلك الشيخ فقال : ــ
التصوف بين نظرة وداد وسجدة إشهاد ، فهو نظرة لضعفك الإنساني بعين وداد رباني ، يتبعها سجدة وهمك النفساني في حقيقة قدسك الروحاني ، وتحقيق ذلك بأمرين : ــ ١ ــ أولا محض ود ، فاعلم يا أخي أنه قد سبق وِرْدَكَ وُدُه ، وسبق إحسانك حنانه ، وسبق مَنَكَ إمتنانه ، فربك يلقي الروح من أمره على من يشاء ، إن لله عباداً خصهم بمنحة الوداد وأنزلهم منازل الإسعاد ، وأفاض لهم من بحار الإمداد بلا حساب ولا أعداد ، فلله قوم والاهم في الأزل من قبل عبادة ولا علة عمل ، (إن الذين سبقت لهم منا الحسنى) ، أولئك تولاهم بعين العناية فخلاهم عن حظوظهم البشرية ، وأفناهم عن الهواجس النفسية وقدسهم عن رق البهيمية ، وأفاض عليهم من عصمة روحانية (إن عبادي ليس لك عليهم سلطان) وأنزلهم منازل أمان القرب المبين (إلا عبادك منهم المخلصين) وشهد لهم شهادة المحب للمحبوبين (إنه من عبادنا المخلصين).
لذا تولاهم بسابق الوداد ورعاهم بلطائف الإمداد ، فلما تولاهم عن سواه خلاهم ، ومن آفات البشرية زكاهم ، وبأنوار القدس حلاهم ، وأفاض على ظواهرهم وأسرارهم وجعل أنواره مجلاهم ، فهم الذين غابوا في مشهد تفريده ، ونابوا في إشارة توحيده ، سجدت وهمانية خيالاتهم النفسانية في قدس حقائقهم الروحانية ، بعد تحقيق خلة العبودية والتجرد من كل آفة نفسية على بساط



(واسجد واقترب).

فإن تولاك طواك وفي حضرته آواك ، وإن آواك دراك وعن غيره داراك، وإن داراك خباك ، وإن خباك جمعك ، وإن جمعك في سرادقات الوداد أودعك ، وإن أودعك في حضرة الوداد كان شاهدك ومشهودك ، فغيبك به عن الخلق وأنابك عنه فيهم ، وبسط من معين لطائفه الربانية على عوالمك البشرية فطوى قدراتك الحسية بقدراته العلوية ، فتقيم بلا نفس في وادي قدس (سبح اسم ربك الأعلى) فيسوقك ذلك لمعرفة أنك به قائم وفي محيط مننه عائم ، فليس لك إلا أن ينطوي وجودك في توحيد مشهودك.

٢ــــ ثانياً افتقار في ورد ، وهذا من قبيل (ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه) وهنا يظل العبد مقيماً بباب مولاه على قدم الإفتقار حتى يرتقي إلى معارج فتوح قبول (حتى أحبه) ، ولا يستبطئ النوال بل يصحح الصدق والإخلاص والود في الإقبال ، ولا ينكر بعمله على أهل التخصيص والعطاء والإجتباء ، فإن تعطف الحق بالمحبة عليك أخذك من هواك وأشرقت أنواره لعيناك ، فصرت ترى به بعد عماك ، وتسمع به بعد طول بلاك ، وصارت أياديه في كل حدث تسبق بالتجلي يداك ، وطوى لك البعيد بعد ما سبقت قدمه قدميك ، من غير حلول ولا اتحاد ولا تجسيم ولا تشبيه ، بل هي قيومية الله في وداده وموالاته بأمداده لعباده ، فلا عجب وقتها إن تحققت بوصف الإضطرار ووقفت مواقف الإفتقار أن يتصدق بتلك العطية عليك ويسرع بالمعونة إليك . فلن يسجد فرقك النفساني إلا إن تجلى ربك بنظرة جمع يشرق بها قدسك الروحاني في بساط أنس قدس (واسجد واقترب) فما هي إلا نظرة وداد وسجدة إشهاد يختص برحمته من يشاء.



<u>**The nineteenth signal**</u>

Prostrate your psychic herd in the complex of your holy spirit …

On the carpet of "prostrate, and come closer".

Meaning, collect the diaspora of yourself and soul through a prostrate to Allah.

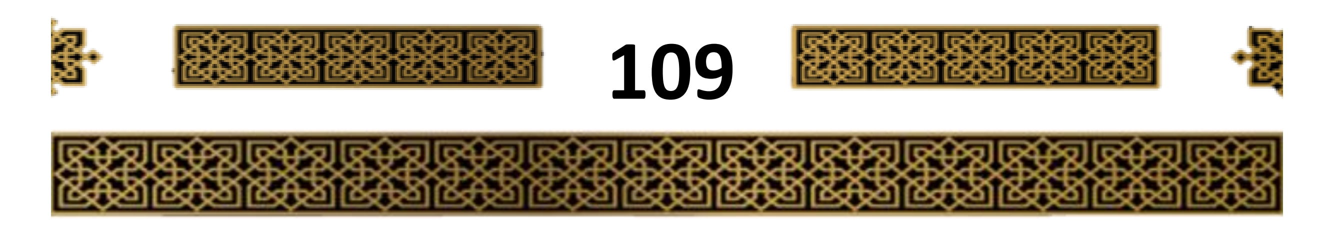
Sufism between a look of affection, and a prostrate of certification.

It is a look to your human weakness with the eye of affection of Allah, followed by the prostrate of your psychic delusion in the fact of your spiritual holiness.

This can be achieved by two things …

<u>First:</u> (Pure love)

Know my brother that before your worship, comes His love for us. Before your charity, comes His tenderness,





and by you His gratefulness is complete. Your Lord casts the spirit on whom He wills.

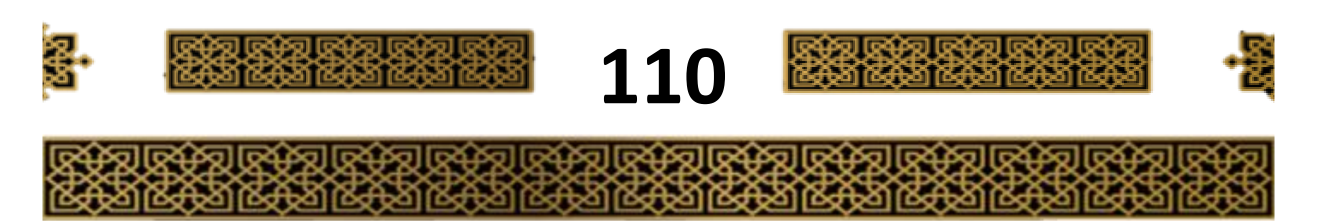
Allah has special servant whom gave them His love, and put them in the places of happiness.

Allah has over floated them countlessly from the seas of His supply.

You can find some people who are being taken care of by Allah, and this is even before any kind of worship, or even for any reason. “Those who deserve goodness from Us”. Those was taken care of, by His eye of caring, this is by removing all the human objectives of them, melted them in Him, took them from their psychological interpretations. And pure them from the slavery of animalism. He overflew them from the spiritual virtue of “over my servants you have no authority”.

He put them in the close rank of “Except for your loyal servants among them”. He testified to them the testimony of a lover for His beloved “He was one of our loyal servants”.

That’s why He took care of them by His early affection, and His sweetest supply, and when this happened, they were free of any Others. From the diseases of humanity,





He cured them, and by the holy lights He made them much better, floated over their appearances, and made His lights make them clearer.

They have become absent in the unique scene of Allah, became His representatives. The illusionary of their psychic imaginations have been prostrated in the holy of their spiritual facts. This happened after achieving the objective of being a servant of Allah, and the abstraction of every psychological lesion on the carpet of “And prostrate and approach”.

If Allah take you over, He will protect you, and in His presence you are sheltered. If He shelters you, He will hide you from any other. If Allah hides you, He will collect all of you together. If He collects you, you will be put in the places of love and care. If you are put in the presence of love, He becomes your testimony and your memorable. By Him you will become absent from all people, and will make you act on behalf of Him between them. Your human qualities will be stretched to the divine capability of Allah, and then your sensual capabilities will be folded in His divine ones.

Only then, you will be without a self in the holy valley of “Praise the name of your Lord the highest”,





this will lead you to realize that you are only existing by Him, and in His ocean of gifts you are swimming. Then, you have nothing to do but to fold your existence in the monotheism of your Lord.

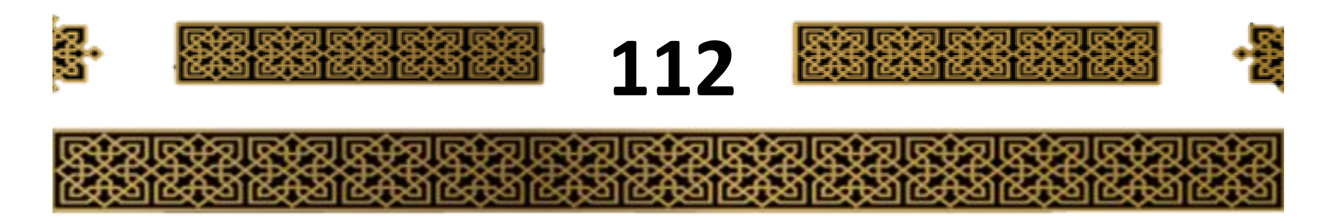
Second: (insufficiency of a worshipping)

This is from the door of (And my servant is still approaching me with donations till I love him).

Here the servant is to stick to the door of his Lord on the foot of being poor until he is upgraded to the degree of (the stairs of acceptance till I love My servant).

The servant should not slow the acceptance and being granted, yet he is to correct his honesty, fidelity and love in his approach to Allah. Even if you are a good worshipper, do not deny to the people who are granted and given from Allah.

If only He sympathy over you with His love, He will take you from your fancies, and your eyes will be filled by His lights, so you will be able to see thanking to Allah, after being blind, and by Him you will hear after your long suffer, and in every action His hand will be faster than yours in handling things in life, as for the far it can be closer to you,



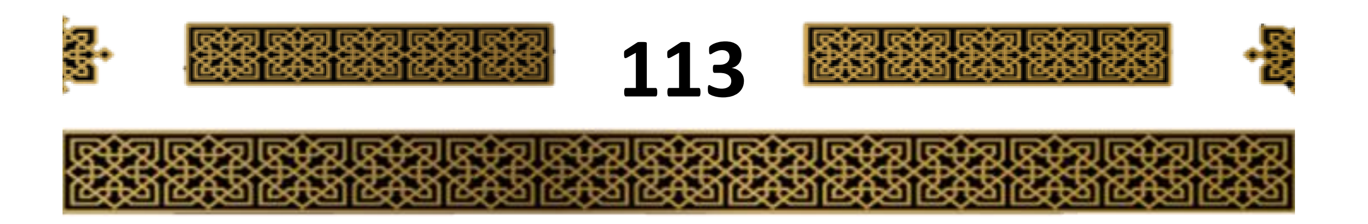


only because he loved you, and chose you, all of that without any assemble, incarnation, personification and assimilation.

It is only the eternal of Allah that lies in his love and loyalty for His servants by supplying them. No wonder then, if you put yourself in the place of being poor to Allah, and urge yourself to please Him, the result would be a giving for you and helping you.

Your psychic herd will not prostrate until Allah gives you a collective look which makes your holy spirit get risen by. In the carpet of “prostrate and come closer”.

“Allah chooses for his mercy whomever He wills”.



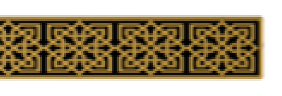


الرسالة العشرون

التفريد

ما لم تكن مع المراد كريشة
والريح يحملها فلستَ مريدا
وما دمت لم تصن العهود بودها
فلا تدعي قرباً فأنت بعيد
وما دمت تأنس بالملاهي والسوى
فأنسك أوهام وأنت وحيد
فقم بالجلالة يا مريد موحداً
والزم إماماً لستَ عنه تحيد
واخلع عذار النفس أقبل تائباً
واسجد على باب الملك فريدا
وصل على الهادي وأهل المعية
ففي ذاك فتح كامل ومزيد






Poem of Uniqueness

-Unless you are with the one (Allah), as a feather, and the wind carries it, then you are not a true follower.

-And, as long as you don't save your vows, by your love, then do not pretend that you close, you are away.

-And, as long as you get along with amusements and any other, then your amusements are illusions, and you are alone.

-O you who want, stand by being in the monotheism, and stick to your lord, never leave Him.

-Take of your self-esteem, come to Him repentant, and prostrate on the door of your King.

-And pray upon the prophet and his people, and that you will find a great openness and more.





أقرأ أيضا للمؤلف

- * قمر الزمان فى سيرة النبى العدنان *
- * ياقوتة الوصايا والحكم *
- * ديوان المفاتح القدسية *
- * فيض المنان (احزاب وصلوات الامان)
- * كوثر العرفان فى مناجاة الرحمن *
- * كتاب حدثنى شيخى *

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا

And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,